The Holy Rosary

A Missionary Prayer

by

C. M. Thuente

of the Order of Preachers

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PREFACE

The great mission movement in the Catholic Church is the happy result of a divine command. The Savior of the world and the Founder of that One, Holy, and Catholic Church said: "All power is given to Me in Heaven and on earth; going, therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."

The great mission movement in the Catholic Church is, moreover, the sweet fruit of the Holy Spirit. He dwells like a flame of fire in the hearts of the faithful, and urges them onward in that great cause for which the Savior died,—the salvation of souls.

Christ often compared this word to a seed, which, if it fall on good soil, brings forth fruit an hundred fold. If planted properly, it grows and becomes a great tree. The living faith in the soul of man has the vitality of a seed. It must either grow or die. "The church that would cease to have apostles," writes the Dominican, Didon, "would soon die out; its days would be numbered, and its funeral knell would soon be heard."

This presence of Christ commanding and sending,—"I am with you,"—this indwelling and urging of the Spirit from within, is now felt by the Church in America. It gives the Church a new life. There are now, indeed, many vocations for the foreign missions. Mission societies, like the mustard seed, are springing rapidly up from the fertile soil of America, and fast spreading their branches to distant and pagan lands, there to bear fruit for Christ. The faithful are generously and cheerfully assisting this growth, and the harvest in foreign lands is encouragingly great.

In an interesting new book, "The Conversion of the Pagan World," we read that from the year 1900 to 1919, the Catholic Church in China has been enriched by over one million, two hundred fifty thousand new subjects; in India, where there were, in the year 1870, but one million, one hundred forty thousand Catholics, today is to be found a Catholic population of two million, eight hundred thousand; in North Africa, only one hundred years ago, there were but one thousand five hundred Catholics and hardly a priest, while at the present time in the strictly mission districts of Africa there are about one million Catholics, and over and above these about five hundred thousand Catechumens.

One of the societies helping much to convert millions is the "Missionary Association of Catholic Women," founded in 1893 by Miss Catherine Schynse. "In 1914 there were two hundred twenty-four thousand, one hundred thirty-eight members, and they collected one hunderd sixty-six thousand, seven hundred seventy-six marks, besides sending sixty-four thousand marks worth of clothing to the missions."

The Missionary Association of Catholic Women was formally approved by the Holy Father, and has, at present, its head-

quarters in Rome, even as has the Propagation of the Faith. Truly is this Association "Catholic."

A National American Branch of this Association was founded by Miss Mary Gockel in Milwaukee, Wisconsin, in 1916. Christ seems to have been with it, indeed, for, like the mustard seed, it has grown and spread its fruit to distant shores. "It is formally established in the Archdiocese of Milwaukee and in the Dioceses of Green Bay, La Crosse, Omaha, Sioux City, Lincoln, Fargo, Fort Wayne, Davenport, and Winona, and has parochial branches in many other dioceses." In the financial report for the year 1922 we read that the total receipts were $95,602. Vestments, altar linens and sacred vessels amounting to $39,977.

There are three ways of helping such a mission Association: prayer, work, and money. Of these three, prayer is most fundamental and most important. Those who pray will also feel inspired to work and to give generously and cheerfully. To encourage prayer for the missionaries and their missions, the following conferences on "The Holy Rosary, A Misisonary Prayer," are submitted to those who would share in the glorious work of "teaching all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

The author of the following pages respectfully dedicates them to Miss Mary Gockel and the members of the Missionary Association of Catholic Women. May their noble and self-sacrificing efforts in the cause of the Master merit for them an hundred fold reward in this life and the missionary's crown in the Life to come.

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— — —, 1923.

THE HOLY ROSARY

A Missionary Prayer

"St. Bernard," wrote the late Holy Father, Benedict XV, "says there are three instruments of the apostolate —word, example, and prayer; but the first of all is prayer. In fact, the Apostles slighted the other, exterior works as being of less importance, in order that they might have more time for prayer, and after that, for the ministry of preaching."

Prayer, therefore, being first of the three great instruments of the apostolate, should first be placed in the hands of those interested in the great mission movement, and to this end let them take up the Holy Rosary, frequently and fervently meditate on its mysteries, imploring the Lord of the harvest that He send forth laborers into the harvest; secondly, that He may bless the labors and sacrifices of all those working in His vineyard; and thirdly that he may be moved with pity to enlighten those who walk in the darkness of pagan superstition, and bring them all into the fold of the Church. For these intentions, no better prayer than the Holy Rosary could be recommended, for its origin, its history, and its form prove it to be a powerful missionary prayer.

St. Dominic was the great preacher and propagator of the Rosary. On every Rosary Altar throughout the world we find the Rosary picture of St. Dominic, called the white athlete of the Lord, kneeling and receiving the Rosary from the hands of Our Blessed Lady, truly the "Help of Christians," the "Refuge of Sinners." The Church wants it and commands it to be thus. It is the picture adopted by the Rosary Confraternity, a society rich in indulgences and spiritual favors. Study this apostolic St. Dominic, who lived seven hundred years ago, and who was a whole-souled, whole-hearted

missionary. In the official prayers of the Church we read: "He was a man of an entirely apostolic heart and spirit; the pillar of faith, the trumpet of the Gospel, the eye of the world, the lantern of Christ; a second precursor, a great savior of souls."

Strange though it may seem, this St. Dominic, although a great preacher and the founder of an Order of Preachers, is never pictured to us as preaching the word of God to the multitudes, but rather as kneeling and praying. He was, truly, a man of prayer. Christ-like, he spent whole nights pouring out his soul in communion with God. He had no bed,—the church being his resting place. He prayed, at times kneeling, at times prostrate on the floor, sometimes with arms outstretched or lifted to Heaven. He wept much, especially when saying Mass. He fasted constantly,—never eating meat. He said little, and then with God or about God and heavenly things. He preached daily, he instructed individuals, he disputed publicly with the leaders of the Albigensian heretics. To them he preached; for them he prayed; for them he performed great penances for years, and all with very little success.

St. Dominic took his refuge in the Blessed Mother. We are told that he greatly loved that sweet antiphon in her honor: "Hail, Holy Queen." Mary was, indeed, the Queen of his pure, virgin heart, and had always been to him a Mother of Mercy. When working in a strange land,—hated and persecuted by his enemies, he felt indeed, that he was a poor, banished child of Eve, mourning and weeping in a vale of tears. But Mary was his life's sweetness and hope. As the picture shows, once, while kneeling and praying with child-like confidence to her, she appeared to him, and turning her eyes of mercy upon him, stretched forth her right hand and gave to him the Holy Rosary for a weapon to over-

come his adversaries. The Divine Child looked sweetly down upon him from His Mother's arm, as if to sanction the preaching and use of that blessed "chain of roses." Whether the apparition was bodily, or merely intellectual, we do not know, and care little to know. Mary gave St. Dominic the Rosary,—not simply the material Rosary, but the full understanding of that form of prayer which has become the beloved form of prayer of the whole Catholic Church.

The Church gives this perfect definition of the Rosary devotion: "The Rosary is a certain form of prayer wherein we say fifteen decades of ten Hail Marys with an Our Father between each ten, while at each of these fifteen decades we recall successively in pious meditation one of the mysteries of our Redemption." Who before the days of St. Dominic preached or practiced the recitation of the Our Father and of the Hail Marys in such order and with such meditations!

The important point to consider, when contemplating the Rosary picture, is that Mary, the Queen of Apostles, gave us the Rosary. It is Mary's Rosary. Mary selected the fifteen mysteries,—five white and joyful—five red and sorrowful—five golden and glorious—from the divine Rosebush, to make known to the world the Redeemer. The Rosary, therefore, was given by the Queen of missionaries, to a holy missionary seeking help in his mission work. Well, indeed, may the Holy Rosary be called a missionary prayer!

St. Dominic used and preached the Rosary, and thousands of heretics returned to the fold of Christ as a result. "A man who refuses to say the Rosary is not a Catholic, and a non-catholic who says the Rosary will soon be a Catholic." In the dangerous days of the great St. Pius V, the noble and brave Don Joan of Austria said the Rosary publicly with the men of his fleet in preparation for battle, with the result that he

and his men were miraculously victorious,—an example of the power of the Rosary as a missionary prayer.

In nineteen hundred twenty-two, two Spanish Bishops, who had worked in China for more than twenty-five years, visited America, and confessed that the Rosary remains the instrument of their apostolate; that by explaining the Rosary, they more successfully make known the best prayers and the most consoling mysteries of the Church to the pagans; that converts love the Rosary; that they do not recite the prayers, but sing them. "We know of no Catholic," said these experienced prelates, "who left the Church and joined the protestants; and we ascribe this consoling fact to the power of the holy Rosary."

The harvest is ripe. We are in the midst of the golden harvest season of foreign missions. Take the Rosary and recite it, meditate upon its mysteries,—pray for more laborers, more vocations. Many of our missionaries feel as exiled children of Eve in a vale of tears. Tell your beads for them and for the pagan souls amongst whom they are working and spending their lives to bring the Kingdom of God to all. Imitating the praying St. Dominic, we shall all obtain help from Mary, the Help of Christians.

THE LORD'S PRAYER

The first, great, essential, oral prayer of the Holy Rosary, the missionary prayer, is the "Our Father," well called "the Lord's Prayer." It is so great, good and holy because the Lord Himself gave it, saying, thus, therefore, shall you pray, "Our Father Who art in heaven." In giving us that perfect prayer the Master gave us His own favorite prayer. He Himself prayed thus. When we say it, we can imagine Him saying it with us; we say it with Him.

Like all things divine, the "Our Father" is so simple and so sublime. The little boy, five years old, says it with folded hands, understands much of it and his innocent heart enjoys it. That good boy may become a learned priest standing at the altar offering up the divine sacrifice. At the most solemn moment, after consecration, he finds no words that express his deepest sentiments better than the "Our Father" of the little child. Then more than ever he feels its sublimity and even hesitates to recite it: "audemus dicere." We dare to say "Our Father" because we were commanded by Christ to do so.

Let us study this greatest prayer of the Divine Master of all missioners. Many are very anxious to repeat it often, very often, but are not anxious enough to say it devoutly, to make it their own, to make its sentiments come from their hearts. When Christ taught us to pray and commanded us to say His prayer, He warned us, "when you pray, speak not much as the heathens, for they think in their much speaking they may be heard. Be not you, therefore, like unto them —enter into thy chamber, and having shut the door, pray to thy Father in secret." It is not the frequent repetition of the prayer that makes it powerful, it is the praying, the speaking in the secret of the heart

that makes it ascend to heaven. St. Elizabeth spent two hours saying one "Our Father." St. Teresa took one of the seven petitions of the "Our Father" for every day of the week and thus truly prayed, not merely repeated, the whole "Our Father" every week. To speak to the Father in secret, analyze every word you use.

"Our Father, who art in heaven, hallowed be Thy name." That Jesus should call the Almighty Creator of heaven and earth "Father" we can understand easily. Why do I call His Father, my Father. He created me, He feeds me, He adopted me in baptism, He has a home for me in heaven. "Our Father" He is the good Father of all men, but alas, so many do not know Him, so many have not been adopted in grace. May these lost and homeless children learn to know, to love, to serve Him, and glorify with us His name.

"Thy Kingdom come." The Kingdom of the Father, the Kingdom of God is the Catholic Church. May it come in all its blessed fullness to us. May His Kingdom be truly in us. May He rule our thoughts, our sentiments, our affections, all our deeds. May, O Father, that Kingdom come to the pagans! They long for it, they are unhappy without it. Oh, Father, send laborers into that fertile but neglected field to spread that Kingdom, unless we become members of Your Kingdom in this life, we cannot be members of that Kingdom in eternity. May it come to all!

"Thy will be done." The will of our loving Father is our sanctification, our happiness. The doing of His will makes us happy. The angels who would not do His will are damned. The angels who did His will are happy in heaven. How can the pagans do His will unless the missioners teach it?

"I desire," says St. Paul, the great missionary of the pagans "first of all, that supplication, prayers, intercessions and thanksgiving be made for all men—for

this is good and acceptable in the sight of God our Savior, Who will have all men to be saved, and to come to the knowledge of the truth." God wills the ignorant pagans to be saved; to come to the knowledge of the truth. Let us make the fervent supplication; Thy will be done on earth as it is in heaven.

"Give us this day our daily bread." The word daily bread means the bread we eat at the table, and the Bread of angels which we receive in the church, fasting, early in the morning. How good the Father is to feed us, His children, body and soul. But consider, dear Christian, that very many of His children do not even know that "Bread of life," Holy Communion. Let us include all these ignorant erring children in that word "us" and say with deep longing and with childlike confidence, "give us our daily bread."

"Forgive us our trespasses." We have reason to humbly bow our heads and blush for shame when we say these words. Our trespasses, our sins are so many and so great. We are prodigal children, but we know the Lamb of God Who takes away our sins. Father, send missioners to make known that "Agnus Dei" to the sinners in pagan darkness that they may not die in sin. Even as we forgive those that trespass against us, so do we beg you, Father, to forgive all who trespassed against You.

"Lead us not into temptation." Our loving Father permits us to be tempted, even by the devil, that we may conquer and win the crown of glory. We Christians can conquer easily in the name of Jesus, but behold, whole empires have been defeated by the prince of darkness and live in spiritual darkness and superstition, and commit crimes more terrible and atrocious than the worst atrocities of war. We can help them defeat and crush the devil by saying the rosary, by praying "lead us not into temptation."

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"Deliver us from evil." The word evil sums up all the effects of sin; pains of the body, sorrow of the heart, ignorance in the mind, weakness in the will, corruption of the flesh, death and damnation. Deliver me, O Father, from these evils; deliver all, O Father, from these evils.

These few reflections may suffice to show that this prayer of our Lord, Who said, "I come to save, not to judge," "I will not the death of the sinner but that he live," is indeed the greatest missionary prayer. It is a part of the Rosary and makes the Rosary the favorite prayer of those who desire to help to save souls, to make sinners live the life of grace and glory.

THE ANGELIC SALUTATION

The "Hail Mary" is commonly known as the Angelic Salutation, because the words of the first part of it are the very words of the Angel Gabriel, uttered when he saluted the Virgin of Nazareth in the Name of the Blessed Trinity. We repeat this salutation constantly when we recite the Rosary. O! if we could but utter those words seeing what the angel saw, feeling what the angel felt, and meaning what the angel meant! May the Holy Ghost, Who inspired them, help us to understand them!

The Hail Mary might easily be illustrated in four beautiful pictures. In the first picture, behold the Queen's Daughter youthful, standing in her chamber in the house of Nazareth, somewhat transfigured as the Christ on Tabor. The angel Gabriel thus saw her, and expressed what he saw when he said: "Hail! full of Grace!" He saw innocence, he saw sanctity reflected in her fair and youthful countenance. He saw her soul stainless, adorned with the wedding-garment, consecrated to God. He saw her, though human, so rich in grace that she surpassed his own angelic nature in beauty. Yes, humbly, and with the greatest reverence and admiration he exclaimed: "Full of Grace!"

We received that grace of God, that priceless, precious pearl,—that something divine which makes us children of God and heirs of Heaven,—when we received Baptism, though not in its fulness. That grace so gratuitously received we have perhaps diminished or lost by willful sin. Humbly, then, do we pray to her who is "Full of Grace" to obtain for us the grace we need, and to obtain it for those, who, alas! have never received it into their darkened souls; who, unless this saving grace be brought them, will not be found to

have that wedding-garment of grace which alone will admit them to the eternal banquet in Heaven.

In the second picture, see Mary kneeling before the Blessed Trinity, the favorite child of God the Father, the privileged Mother of God the Son, the beloved Spouse of God the Holy Ghost! Thus did the angel see her, and exclaimed: "The Lord is with Thee!" The Lord is present with us all, good and bad; His divine eyes see even what is in us; His omnipotent hand holds and sustains us; in His very Essence we live, as the fish in the water. This is a truth we consider too little, and which, if thought upon, will help us to pray well. The angel came from Heaven and knew the great secret of redemption. He saw as in a picture the special relationship between the Blessed Trinity and the Virgin "Full of Grace." He saw that she had been chosen to be the Mother of Jesus, the Son of God, the Second Person of that Blessed Trinity; and hence was she chosen to be the Mother of God Himself. Truly he saw much and meant much when he said: "The Lord is with Thee."

The Lord desires to be with us. "It is His delight to be with the children of men." He prayed and pleaded for an intimate, mystic union with us at the Last Supper. He instituted the Blessed Sacrament that He might remain intimately with us. "He that eateth my flesh and drinketh my blood abideth in Me, and I in him." Our distractions, selfishness, and sinfulness keep us from Him. Whole nations have, in spiritual blindness, wandered away from Him. Countless throngs today walk His beautiful earth and know Him not. O Mary, full of grace! The Lord is with thee! Pray for those who know Him not.

In a third vision the angel saw the fruit of that fulness of divine grace and of the special favors of the Lord. He saw her raised high above the greatest of

all women,—a blessing for womanhood, for all mankind, and he expressed what he saw when he said: "Blessed art thou amongst women."

Upon reviewing the history of two thousand years, we can get but a faint notion of the glory the angel beheld in Mary when he spoke those prophetic words. She is, indeed, the one blessed woman, surpassing all women in bringing down blessings, and in being called blessed. She is the Queen of the angelic army of virgin saints, surpassing a St. Rose in purity. She is the Queen of the legions of suffering mothers, suffering more than St. Monica. She is the Queen of active, apostolic women who, like St. Catherine and St. Teresa founded and reformed religious communities, and powerfully influenced the entire Church. Mary is the Queen of the hidden mystics like St. Gertrude and St. Mechtilde; the Queen of the glorious martyrs who suffered so much and died so nobly. All these holy women, called blessed and saints, humbly salute Mary, saying as did the angel: "blessed art thou amongst women—we found our blessedness in you—you were our inspiration and our help."

Missionary ladies called Mary blessed among women. She has brought a peculiar blessing to mankind, especially to womanhood. Alas! so many women do not know her, and live consequently in the degradation and slavery of pagan women! To her, "full of grace," we say: "pray for us sinners."

In the fourth picture, see Mary with the child Jesus in her blessed arms and say: "Blessed is the fruit of thy womb." This word of salutation came, not from the lips of the angel Gabriel, but from Elizabeth, the mother of the Baptist. Elizabeth understood her own privilege as mother of the precursor, but inspired by the Holy Ghost, she saw that the youthful, humble maiden of Nazareth was the "Mother of God" and she

said: "Blessed art thou amongst women, and blessed is the fruit of thy womb; and whence is this to me, that the Mother of my Lord should come to me!" In these words, "blessed is the fruit of thy womb,"—"the mother of my Lord should come to me,"—Elizabeth gave Mary her greatest title, expressing her greatest dignity. All her beautiful titles in the Litany are summed up in that: "Mother of my Lord"—"Mother of God." Jesus in her arms makes her most blessed, and bringing Jesus in her arms, she brings us the great blessing. Ah! Mother of God, pray for us sinners; pray especially for all sinners who know not the "fruit of thy womb," who never heard His Name, and who have never known His grace. Pray also for those chosen messengers who go into distant lands to bring the glad tidings of that Name to pagan hearts.

See, then, how the "Hail Mary" describes the perfection of the Blessed Mother, her inner beauty, her relation to the Blessed Trinity, her unique position among men, her exalted post in the work of redemption. It makes the Rosary her favorite prayer. It makes the Rosary a missionary prayer.

THE MYSTERIES OF THE ROSARY

The Rosary of the Blessed Virgin Mary is such a perfect, beloved form of prayer chiefly because the two oral prayers which constitute it are of divine origin, namely the "Our Father" and the "Hail Mary." They came from Heaven, and so, in repeating them, we are speaking the language of the angels and Jesus. Secondly, the Holy Rosary may be said to be a perfect form of prayer because the fifteen Rosary mysteries, so beautiful, so heavenly, and so inspiring, bring before our eyes the very lives of Jesus and Mary.

The fifteen mysteries constitute an essential and important part of the Rosary. To say an "Our Father" and ten "Hail Marys" is always good but unless these oral prayers are, as it were, colored, animated, perfumed by and dedicated to one of the mysteries it is not a decade of the Rosary. The mysteries are the beautiful spiritual roses.

The mysteries relate to the sacred humanity of Jesus. Jesus, the Son of Mary, is the beautiful mystic rose bush planted upon the banks of the waters. Every word Jesus spoke, every deed Jesus performed is profound, divine, and, therefore, to us, mysterious. Jesus spoke many words and did many things. His soul is a garden filled with roses that always blossom, that never die. From among the many the Blessed Mother selected fifteen for us. Five of them she took from His joyful private life,—five white roses; five she took from His sorrowful passion and death,—five red roses, and the last five from His glorious triumphant life,—five golden roses. This prudent selection, if nothing else, makes the Rosary the crown of Mary. The very keynote of the Rosary feast is: let us celebrate the solemnity of the Rosary of the Virgin Mary; let us adore Christ the Lord her Son.

These fifteen mysteries—fifteen roses must not merely be studied by heart and called by name before we recite the "Our Father." Read attentively the Rosary Prayer taken from the Rosary feast. "O God, whose only begotten Son by His life, death and resurrection has purchased for us the rewards of eternal life, grant, we beseech Thee, that, meditating upon these mysteries of the Most Holy Rosary we may imitate what they contain and obtain what they promise." Therefore, Mother Church wants us to do three things with each rose; first meditate upon it, secondly imitate the lesson it teaches, and thirdly, obtain the rewards it promises, all that, assisted by Mary, whom on this Rosary feast especially, we call "Our Help" "Exultate Virgini adjutrici nostræ;" all that through Jesus Christ our Lord.

Let us learn to meditate on the Rosary mysteries. Meditation is not only for the learned and the perfect, for priests and sisters; meditation is easy and for all. We pick a rose not to throw it into the dust and trample upon it, but to look at it closely, to examine its tender petals, perfectly formed, delicately colored, to enjoy its sweet odor, to decorate ourselves or our rooms with it. Thus we take a Rosary mystery, a mystic rose, picture it clearly to our minds, analyze every detail and enjoy its beauty and sweetness. That is meditation. The Holy Spirit, the Spirit of prayer, helps us in our infirmity. In His light we see His roses. Secondly, we must imitate the lessons the Rosary mystery teaches us. In every mystery we see Jesus or Mary or an angel or a saint do something very good and very charitable. Jesus lived that life to give us an example. "Follow me"...."Learn of me" He says to all of us. Mary gave us that special mystery because she saw something very practical for our daily life in it. To imitate

the divine example means to decorate our soul, our heart with the mystic rose.

"Obtain what they promise." The full final promises are contained in the five glorious mysteries, the resurrection, the ascension, the coming of the Holy Ghost to open the heavens unto us, to give us the wedding garment to take us to heaven—all this is illustrated in the assumption of the Mother of Jesus. This the Rosary mysteries promise us. This we finally hope to obtain by reciting the Rosary.

The mysteries promise also a more immediate fruit. Every rose is its own fruit. Every mystery well said is at once rewarded. Why does the whole Catholic world love the Rosary? Why is it handed down from generation to generation, from century to century? Because all feel that prayer helps me, that prayer is effective and powerful. It promises me much and I obtain what it promises.

A bouquet of roses is a nice present we like to give to a friend. It, like the box of precious ointment that Mary Magdalene opened at the sacred feet of our Savior expresses so well our kind feelings of love and gratitude. The Rosary is the great gift to give to fellowmen. We recite it for others and thus help others. We teach the child to say it and the child keeps it until death. Give this bouquet of spiritual roses to the missionaries, give it through them to the pagans that they may obtain the life of glory which it promises.

One day Holy Communion was brought to a sick child born blind. After thanksgiving she took a bunch of fresh roses a kind lady had brought for the occasion, smelled them, and said with visible joy: "How beautiful they are!" "How do you know, that they are beautiful?" "Oh, I can imagine their beauty, because they are so tender, so sweet." We are spiritually almost blind. The mysteries of the Rosary, no matter how we

meditate on them, how we listen to sermons about them, how we celebrate them, for years and years remain mysterious. They are so profound, so divine. In them we continue to discover new beauties, to taste new sweetness but something always escapes us. We are never fully satisfied. "Whoever drinketh of this water shall thirst again." Like the blind girl, even if we cannot see them, understand them, by taking the Rosary in our hand we feel that it is beautiful; it is a great charity to help the missionaries give the Rosary with all its mysteries to our blind neighbors, and to the blind pagans. Let us thank "The good Lady" for having sent us the Rosary.

THE FIRST JOYFUL MYSTERY

The Annunciation.

In the Acts of the Apostles we read, "And Saul arose from the ground and when his eyes were opened he saw nothing." With closed eyes Saul listened to God. With closed eyes Saul spoke to God. While praying with closed eyes Saul, the persecutor, was changed into Paul the great missioner.

When we say the Rosary it is good to close our eyes, or at least to turn them away from the vanities of the world and to turn them to some sacred image or picture and let them rest on these objects. The Rosary is an old, most inspiring, "moving-picture-show." The fifteen mysteries are presented to our minds in fifteen of the most heavenly pictures the world has ever seen. Before reciting a decade it is good to look at a picture of the mystery or to close our eyes and to picture the mystery clearly in our minds.

What an angelic picture is the Annunciation. The immaculate Lady kneels in her cell in Nazareth, lost in a trance of love. The angel Gabriel enters the room with the lily in his hand. He gives the salutation, "Hail, full of grace" and delivers God's message: "Behold thou shalt conceive in thy womb and thou shalt bring forth a Son and thou shalt call His name Jesus." And Mary humbly replied: "Behold the handmaid of the Lord, be it done to me according to thy word." "The angel of the Lord declared unto Mary and she conceived of the Holy Ghost."

We meditate, that is, we study the angel—we study Mary. Like Mary we ponder in our hearts over what they said and did.

The angel Gabriel is a typical missioner. The word missioner is derived from the Latin "missus" which

means "to be sent." A religious missioner is a person sent by God with a message to His people or to one of His children. Excepting Jesus, the Son of God, certainly no more celestial person was ever sent more directly by God to a more privileged child with a more sublime, consoling message than Gabriel to Mary in our picture of the Annunciation. Who would not like to be such a missioner? We all can have a part in it. We all can go to the ignorant at home or in foreign lands and tell them this annunciation story and teach them a decade in honor of this mystery. Again, we can help the missioners, the Gabriels, on their way to spread the message by praying for them.

From the study of the angelic missionary, Gabriel, we turn to Mary. Maiden-like, she feared and trembled when she heard the strange salutation, when she received the message declaring and explaining her divine mission as Mother of Jesus. Gabriel filled her soul with calm and with confidence, pointing to heaven and saying, "No word shall be impossible with God," and Mary said: "Behold the handmaid of the Lord, be it done to me according to thy word." And there and then, "The Word was made flesh and dwelt among us." With new reverence and devotion, fervor and love, we say: "Hail full of grace, the Lord is with Thee."

What is there for us to imitate? Very much! Our humble mission at home, our mission in church, and mission work make us often fear the burden, fear the sacrifice. We look to heaven and trust in God. We learn to be always and everywhere handmaids of the Lord. As handmaids, Mary-like, we seek to know the Lord's will. As handmaids, Mary-like, we always and everywhere try to execute His will. As handmaids, Mary-like, we, having done our best, seek obscurity and give the glory to God. That humility brings God's blessing and gives us fortitude.

Where is the mystery in this picture—in this whitest of white roses? It is the greatness of the love of our loving God—"God so loved the world as to give His only begotten Son." We bend our knees and adore this love. We cannot understand it. Oh! Angels help us, O Mary, pray for us that all may learn this mystery of God's love, that all knowing His love may love Him, serve Him, and be saved by Him.

Such meditations on such mysteries of love divine, fill all hearts with an apostolic spirit. They made the prayerful St. Dominic formulate this rule of life: "Communicate to others, give to others the things you have learned in Meditation." It inspired him to add a second rule: "All for the salvation of souls."

To communicate to others the fruit of his meditations and to save souls, St. Dominic preached the Rosary. Read carefully what the Holy Father says about him: "Loving the Blessed Virgin as a mother, confiding chiefly in her patronage, Dominic started his battle for the faith." The Albigenses, among other dogmas, attacked both the divine maternity and the virginity of Mary. St. Dominic defended these divine prerogatives with the utmost of this strength and invoked the help of the Virgin Mother herself, using these words: "Make me worthy to praise thee, sacred Virgin: give me strength against thine enemies." How pleased was the heavenly Queen with her pious servant, may be easily gathered from this, that she used his ministry to teach the most Holy Rosary to the Church, the spouse of her Son, that prayer which, being both vocal and mental is most adapted to fostering widely piety and every virtue. Rightly, then, did Dominic order his followers in preaching to the people, to inculcate frequently this manner of prayer, the utility of which he had experienced. He knew, on the one hand, Mary's influence with her Son to be such that

whatever graces He confers on men, she was their distribution and apportionment. On the other hand, he knew that she is of a nature so kind and merciful that, seeing that it be her custom to succor the miserable of her own accord, it is impossible she would refuse the petitions of those who pray to her. Accordingly, the Church which is wont to salute her: "The Mother of grace and the Mother of mercy" has so found her always, but especially in answer to the Rosary. Wherefore the Roman Pontiffs have let pass no occasion of commending the Rosary and have enriched it with Apostolic Indulgences.

Mary, I wonder at thy deep humility when thy blessed heart was troubled at the gracious message brought thee by Gabriel, the archangel—how that thou wast chosen to be Mother of the Son of God Most High —and didst still proclaim thyself His humble handmaid; in great confusion at my pride, I ask thee for the grace of a contrite and humble heart, that, knowing my own misery, I may obtain that crown of glory promised to those who are truly humble of heart.

THE SECOND JOYFUL MYSTERY

The Visitation.

To say the mystery of the Visitation with attention, devotion, and profit, we first call to mind the charming gospel story: "Mary, rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb, and Elizabeth was filled with the Holy Ghost and she cried out: 'Blessed art thou amongst women and blessed is the fruit of thy womb.'" Then in spirit we hasten to be present at that visitation to learn, to imitate, and to obtain.

In the Visitation Mystery, Mary is the missionary. Charity, zeal, and joy force her to leave her beloved solitude to hasten across the mountains to bring the Annunciation mystery, with all its blessings, to her cousin Elizabeth. What a visitation of God for Elizabeth this was, and for all her house! Mary, the mother of Jesus, enters, and salutes, and brings salvation. Elizabeth understands the visitation. She feels it, and is inspired by the Holy Ghost. She humbles herself and receives it with transcendent joy. She is older than Mary, and in the eyes of the world, greater than Mary. The wife of a high-priest, religiously, most wonderfully favored by God, the miraculous mother of the Baptist, humbly confesses that, not she, but the youthful Mary, is the woman blessed among women; that not her gift,—the gift of the precursor, but Mary's gift,—the gift of the Savior, is the most blessed. Humanly speaking it was difficult for Elizabeth to say to Mary, "Blessed art thou among women and blessed is the fruit of thy womb." Elizabeth spoke the words, and we repeat them with at least a little of her rever-

ence and joy. We add: "Mother of God, pray for us sinners; hasten to visit us, to visit our homes; obtain for us the grace to understand God's loving visitations." God visits us in His own mysterious way. Sometimes it is an inner inspiration; sometimes it is sickness; sometimes it is the loss of a fortune, or the loss of a friend. Sometimes it is the appearance of a humble child or a beggar at the door. O! benevolent visitations of God are so often misunderstood, ignored and rejected by us proud and ignorant children.

Seeing Mary in this mystery leaving all to hasten to the hill country, we say: "pray for us sinners," and mean: "Obtain for us that visiting, that missionary spirit." We visit much and we visit many, but it is not in that charitable spirit, it is not with a spiritual message, it is not to communicate good news, it is not to make the person visited better and happier. We visit thus a great deal, but there are visits, too, that demand leaving much, that demand sacrifices; such as demand "hastening into the hill country" we neglect. Our visits are inspired too much by a selfish, and not by a missionary spirit.

Where is the mystery in the Visitation? The Church, in the celebration of the feast, calls special attention to the revelation of Jesus and the purification of the unborn Baptist, those secret communications of God's light and peace. Elizabeth was enlightened, and understood the presence of her Redeemer. John, her child, was freed from original sin and his soul was adorned with sanctifying grace. What a mystery of the two greatest mothers and of the two greatest children! What marvelous, deep, penetrating, far-reaching results!

"Magnificat!" When Mary's mission was ended, and she saw and felt the great and glorious fruit of it, her heart was filled with joy, and she felt and expressed

the great, spiritual joy of her innocent, consecrated heart in the "Magnificat," the sweetest hymn of joy and praise that ever came from human lips. It has become the Vesper hymn which every missionary sings or says every day toward evening, when he sees the fruit of his day's mission work. Mary's whole happy soul magnified the Lord for three great reasons: In the first place, because she realized that the Lord loved her much, and that He proved His love by doing such great things to her in her humble state. "He hath done great things to me." Secondly, she realized fully the mercy of the Lord—"His mercy from generation to generation to them that fear Him"—especially to the children of Israel. They were unfaithful to the Lord, but the Lord kept His great promise and sent the Redeemer. Mary felt that she was the instrument of God's master-piece of mercy, and she praised Him. In the third place she saw the adorable Justice of God toward those who do not fear Him. He hath scattered the proud; He hath put down the mighty; the rich He hath sent away empty, while He exalted the humble and filled the hungry with good things. Thus rejoicing with Mary, seeing the wonderful works of God's love, mercy, and justice, in our own history, we recite the Rosary decade, and imitate her missionary visiting.

A few years ago there lived in Coma a Visitation Nun called Benigna Consolata, a cloistered nun with a missionary heart. Jesus revealed His love for souls to her, and made her "the little secretary of His love." She heard Jesus say: "Blessed is she whom God chooses to be the instrument of His mercies towards souls. Thy mission is to do all the good thou canst to the greatest possible number of souls. Souls are not saved if nothing is done for them." In such words Jesus spoke to this Visitation Nun in our days. May He thus speak to us when we recite the visitation mystery. May

He make us the little secretaries of His love, the instruments of His mercies, that we may do something in His Name, and save many souls.

O Virgin Mother, Queen of the Holy Rosary, by that ardent love of God which prompted thee to undertake the long and tedious journey to visit thy cousin, St. Elizabeth, and by means of which thy Divine Child wrought the sanctification of His precursor, obtain for us an increase of that same divine charity, so that we may be urged to make any and all sacrifices for the spiritual and bodily welfare of our neighbor. Amen.

THE THIRD JOYFUL MYSTERY

The Nativity.

The third joyful mystery, the nativity of the Savior is well meditated upon by the Catholic world. When we celebrate Christmas we do not merely remember the birth of Jesus nor do we merely take the Rosary and recite a decade. We build a manger; we put the statue of the Infant on straw and surround it with the statues of the Blessed Mother, of St. Joseph and of angels and shepherds. We kneel before it, contemplate it and pray. We attend Mass, celebrated in honor of this mystery and receive Holy Communion realizing that is that Infant whose birth we celebrate who comes to us. We live the mystery. Behold the religious celebration of Christmas is what we mean by meditation on the third Rosary mystery. If only we could thus meditate on every Rosary mystery, celebrate every Rosary mystery, live every Rosary mystery! That helps us much to see and enjoy the mysterious rose, to imitate it and profit by it.

The missionary in the third joyful mystery is the Infant Jesus. He is the missionary in a foreign land, in a land of barbarians. He came far and sacrificed much. He is a light, the light of men.

What does the Infant missionary teach? The great love of God. That the Son of God should love us so much as to empty Himself to take our fallen human form is an incomprehensible mystery. The fact that He came not with power and majesty but as an Infant wrapped in swaddling clothes and lying in a manger, makes the adorable mystery doubly mysterious; makes the love of God radiate from him with a brightness doubly great; makes the Infant indescribably lovable and attractive. We feel more drawn to the meek and helpless Babe in the stable than to Jesus, transfigured and transformed on Mount Tabor.

The divine Infant missionary inspires all creation with a missionary spirit. All creation longs to make Him known. The angels become missioners. Behold an angel of the Lord stood by them and said, "Fear not for behold I bring you tidings of great joy that shall be to all the people, for this day is born to you a Savior who is Christ the Lord." The very stars in the heavens became missioners announcing the coming of the Redemer and led the wise men—"For we have seen His star in the east and we have come to adore Him."

That joyful missionary spirit is stirred up in the souls of men that kneel contemplating the joyful mystery even in our times. We visit and receive visits to exchange joyful Christmas greetings. We give presents and receive presents to manifest feelings of Christmas joy and Christian affection. We procure and dress a Christmas tree, that its branches laden with gifts and bright white lights, may explain and spread the "Gift of God," the Light in the manger.

In two ways the great and universal celebration of the mystery of the nativity is defective. It has become to material, too profane. Its spirit is gone. Too many keep the stable without the Infant—keep the outward sign without the inward grace. "Whereunto shall I esteem this generation to be like? It is like to children sitting in the market place, who crying to their companions say, 'We have piped to you and you have not danced; we have lamented and you have not mourned.' "

Again the celebration of the third joyful mystery is defective in this that it is confined to too narrow a circle. We invite the shepherds near by but forget the good wise pagan kings in distant lands. How few know the Infant, how few enjoy His coming, how few see Him—the Light.

What heroic efforts have missioners made to bring the Nativity mystery to our land? The noble, learned, enterprising Christopher Columbus had a missionary spirit. To help missioners to go more easily, more quickly, more directly to foreign lands, he conceived the great idea that led to the discovery of our land. Queen Isabella of Catholic Spain had a missionary spirit. To help Columbus to attain his noble end she was willing to sell her gems and jewels. The historic ship which she helped to equip received the name "Sancta Maria." As holy Mother brought Jesus into the world, thus this ship was to bring Jesus to America. We all know how readily, how zealously, missioners came as soon as the land was discovered and it became known that our Indians knew not Jesus. A Las Casas with his Dominican companions evangelized the south. A Junipero Serra led the way to California where his Franciscan confreres built up the most flourishing missions. A Father Jogues came to our glorious northwest, erected an altar in our forest and with mutilated hands said Mass, bringing the Infant Jesus to the "children of the forest." He was followed by members of the Society of Jesus, who like our Pere Marquette risked all to find new Indian tribes and to bring them the Christmas gift and the Christmas joy.

Let us meditate on the joyful mystery of the Nativity and then learn to imitate the Infant Jesus, the angels, the American missioners, the greatest men that ever visited our country, and bring sacrifices to carry the sweet name of Jesus to all nations; to bring tidings of great joy that the Savior is born to the ignorant. One thing we certainly all can do—we can ask the Mother of the Infant Jesus to pray for us sinners, to pray for the missioners hard at work, to pray for those sitting in pagan darkness that all may know Him, love Him, serve Him and save their souls.

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The Cave of Bethlehem, though poor and cold, had a charm for thee, O Mary—because it gave shelter to Jesus, the King of Glory and the Light of the world. Our hearts are nothing more than cold, miserable dwellings, which we beg thee to transform into a paradise of delight for thy Divine Son. Make them pure, make them humble, make them poor in spirit, for thus only can they shelter the lowly hidden, humble God of the Crib.

THE FOURTH JOYFUL MYSTERY

The Presentation.

The Rosary is indeed the favorite prayer of the Catholic Church. Wheresoever you find a Catholic home in every land of this great world, you find the Rosary. It is said in a hundred languages at all hours of the day and night by all classes of people. The children like it, the parents like it, the Religious class likes it. The Rosary is a golden chain that links together the more than 200,000,000 Catholics and makes them all salute their one great loving Mother and makes men all listen to her instructions which she imprints in her mystic way, while they meditate on the mysteries.

"The chaplet is a most useful manner of praying provided you know how to say it properly," writes the apostle Saint Francis de Sales. To learn to say it properly, we study the mysteries in a prayerful way.

The mystery of the Presentation of the Child Jesus in the temple, the fourth joyful mystery of the holy Rosary, the Church celebrates on the second of February, forty days after Christmas, but few of our Catholics, even the rosarians, take a keen interest in the celebration and therefore the mystery is not well understood and not said with due attention. Candles are blessed, processions with lighted candles are held, the hymn of the prophet Simeon with the words, "a light to the revelation of the Gentiles, and the glory of my people Israel," is sung and frequently repeated but the meaning is not always grasped.

The missionary in this mystery is Simeon, the Prophet. This man, we are told, was just and devout waiting for the consolation of Israel and the Holy Ghost was in him. When he took the child Jesus in his arms he was divinely enlightened and saw in the apparently

poor Infant the Savior and foresaw and foretold in that same divine light His future and the future of His Mother. "Behold this Child is set for the fall and for the resurrection of Israel and thy own soul," he said to Mary, "a sword shall pierce." The candles we bless, light and hold are symbols of Jesus, our Light.

Jesus in the Temple, a God in the form of a child, presented to the Blessed Trinity resting in the arm of the High Priest, filling the temple with light and joy, reminds us of the Blessed Sacrament where the same Jesus is present under the appearance of Bread and Wine immolated upon the Altar and consumed by His own in Holy Communion.

The venerable Simeon expressed his faith and spiritual joy in the immortal canticle, "Nunc dimittis." We sing our "Tantum ergo Sacramentum," that favorite church hymn composed by St. Thomas of Aquin, well called the angelic doctor, the angelic saint, the white saint of the sanctuary. He tells us how great the Sacrament is; how Jesus, given to us by the Father, brought to us by the Virgin Mary, changed bread and wine into His Body and Blood. "Tantum ergo," so great a sacrament, we devoutly adore.

The prophet in the temple sang his "Nunc dimittis" when he held the child Jesus and recognized His divinity. We in our churches behold the Sacred Host, and in the Sacred Host acknowledge that same divinity as we sing our "O Salutaris Hostia." O Victim of salvation! In this hymn the angelic saint of the sanctuary tells us how the Word of God, having become flesh, and arriving at the end of His mortal life; gave His Flesh and Blood to His disciples; became our Companion in His birth; our food at the Last Supper. He became the price of our redemption,—dying on the cross; is our eternal reward in heaven; is indeed entirely and always our Victim of salvation: "Salutaris Hostia."

As the Infant Jesus filled the great temple of Jerusalem with a divine light and glory, so also in the Holy Eucharist He fills the humblest church with the splendor of heaven. The prophet could not be silent seeing and feeling the divine Presence. It made him an eloquent preacher, a great missionary. Can we, adoring and offering up this Jesus in Mass, receiving Him in Holy Communion, remain silent and satisfied with the singing of the "Tantum ergo" and the "O Salutaris Hostia?" The real presence must inspire us to be real missionaries.

Behold the protestants! They have not this Jesus, this "light to the revelation of the Gentiles." They receive and hold him not sacramentally in their hearts and yet they work hard and spend much to build their churches as empty as the temples of old in pagan lands. What should we not do and spend to build humble churches for such a "Salutaris Hostia!"

In this mystery think also of the pagan people adoring idols in their sanctuaries. They have no priest to take the part of Mary to bring the living Jesus into their churches. They have no priests to take the part of Simeon to offer up in the Mass the divine Victim for their sins and for God's glory. They have no real presence,—no sacrifice,—no Bread of Life. These they have not because they have no priests—because we send them no priests.

We rejoice in this joyful mystery and we pity all those who know not this joyful mystery. What can we do to make known to the world this mystery of the Rosary, reminding us so vividly and forcefully of the one great sublime mystery of our faith—the Blessed Sacrament? They long for His coming as the Prophet Simeon longed for the coming of the Messiah. Jesus thirsts for their souls as He thirsted to present Himself in the temple of Jerusalem. We can pray, "Simeon

was just and devout waiting for the consolation of Israel." "He came by the Spirit into the temple." How long, how much, how fervently may this saint have prayed, being devout while waiting! The Apostleship of Prayer is powerful and pleasing to God. Let us take the Rosary of Mary and implore her to bring Jesus to us, as His light was unveiled to the prophet.

Mary and Joseph were poor and brought to the temple the offering of the poor—a pair of turtle doves. Let us bring for the missions an offering—if we are poor, the offering of the poor; if we are rich, the offering of the rich.

Mary brought Jesus to the temple and sacrificed herself with Jesus. The Prophet's words, "Thy own soul a sword shall pierce," pierced her soul there and then and she suffered it patiently. She gave her heart. Let us sacrifice much time and much work, in as far as we can, that Jesus may become a light, a victim of salvation for all the Gentiles. Our days are numbered. Like the prophet Simeon, we do not live long. Let us begin at once and do all we can do.

By the love of obedience which prompted thee, O Mary, to fulfill the Law of Purification, obtain for us a spirit of sacrifice and perfect self-surrender. Help us to be submissive and obedient to the Law of God, and even as you carried the Divine Babe to the Temple of Jerusalem, so we entreat thee to carry us in thy heart all the way to the Heavenly Jerusalem, and on the last Day present us as thine own to Jesus.

THE FIFTH JOYFUL MYSTERY

The Finding of Jesus in the Temple.

We read in the Rosary Magazine, "Outside the Dominican Order, which has always regarded the propagation of the Rosary as a matter of family pride, there has not been a child of God more devoted to the beads than the Bishop of Geneva, St. Francis de Sales, who by his preaching and prayers saved to the Church one of the fairest provinces of Europe during the dark days of the so-called Protestant Reformation." St. Jane Frances de Chantal, who knew his soul better probably than any other, assures us that he employed no less than one hour reciting it, lingering lovingly on its mysteries. The greatest missioners of old used and preached the Rosary; and using and preaching it, became powerful in word and deed. We must imitate them to be good and to do good.

Jesus, twelve years old, stands in the magnificent Temple of Jerusalem, in the midst of the great doctors, teaching and preaching. What great joy! Many, while saying this fifth mystery of the Rosary, dwell much on the sufferings of the Blessed Mother seeking Jesus in sorrow for three days, and find many consoling lessons in it. The tears of the innocent touch our hearts more profoundly and potently than their joys. The Church, in the celebration of this joyful mystery dwells on the facts that Jesus was found "teaching;" that He, as a boy, after the days spent in the humble home at Nazareth, reveals Himself in the Temple shining in the light of heavenly wisdom. It is this manifestation of His knowledge of salvation; this "being about His Father's business;" His "sitting in the midst of the doctors," "hearing them and asking them questions;" and His appearance as the "Light of the world," that gives us unspeakable joy. When the doctors saw Him,

they were astonished at His wisdom. When Mary and Joseph found Him thus, they wondered and kept all His words in their hearts. When we see Him thus, as the Divine Missionary of mankind, we adore Him. "God, Who at sundry times and in divers manners, spoke in times past to the fathers of prophets, last of all, in these days, hath spoken to us by His Son." "Hear ye Him," says the Father. "He spoke as one having authority." His words will never pass away. Good Jesus, "teach us to pray."

Jesus, our way, light and life, we must constantly seek. Every soul, even those who possess the virtue of faith, dwells much in darkness. Our Jesus is often silent, hidden and lost. We must seek Him as Mary sought Him, "sorrowing." We must seek Him in the Church, in prayer, in Mass, in Holy Communion. We must seek Him in the sermons and instructions of His ministers and in the reading of the gospels and holy books. We must seek Him in humble, patient meditation and contemplation, keeping His words in our hearts, and pondering much over them in solitude. "Seek and you shall find." We are too timid in our communing with Christ. We have our doubts and fears, but we do not ask Him plainly, as did Mary: "Son, why hast Thou done so to us?" To him who seeks Him as Mary did, Jesus says: "I will love him and will manifest Myself to him." We venerate Mary, who in seeking Jesus, teaches us how to seek Jesus our Light; who, in finding Jesus, teaches us how to find Jesus; who, in keeping the words of Jesus in her heart, teaches us how to keep and appreciate the light we receive from Jesus teaching in the temple of our hearts. "Mother of God, pray for us sinners."

Many young people have a special joyful lesson to learn from the Divine Child's remaining in the temple and teaching in the temple. He calls them to follow

Him, to imitate Him, to give up father and mother and home, to remain with Him as His own; to continue His work of instructing, to be about His business—the great business of saving souls. What a gift of His love is such a vocation!

Because Jesus loved a certain young man, and loved him more than others, He gave him the holy counsel to sell what he had and to follow Him. Such a religious and divine vocation is not sufficiently understood and appreciated. The young man mentioned in the gospel, we are told, was sad when he heard that call of Jesus, and turned away in sadness and probably remained sad. Had he cheerfully, gratefully and courageously accepted the call and followed it, he, no doubt, would have been like John, a beloved disciple and an apostle of love. Young people, young Rosarians, if you are in doubt as to what to do to possess everlasting life, recite this mystery. Ask the mother of Jesus to help you find the teaching Jesus, to learn His will and to obtain the grace to do it. Religious vocations are needed for home and foreign missions alike. Millions of men are ready to take up arms to fight for country, to fight for democracy; but few are ready to take the gospel of peace and to teach, like Jesus, the way to heaven. Thousands of girls are eager and ready to nurse the sick and wounded soldiers but not to nurse the spiritually wounded lying half dead on the way to that eternal Jerusalem. Meditate on this joyful mystery, on Jesus in the temple, and know that His life and work in the temple is all joyful.

Parents, especially mothers, have a great lesson to learn from Jesus remaining in the temple. His conduct towards His mother seems so mysterious, almost without due filial feeling. Why did He cause her that great sorrow? Why did He not warn her, ask for and obtain her permission? Why that obscure answer:

"Did you not know that I must be about My Father's business?" Jesus, twelve years old, sacrificed His beloved mother even as He sacrificed her in the same temple when He was forty days old; as He sacrificed her when dying on the cross. He had His divine calling and mission; He followed and executed it. He sacrificed Himself and He sacrificed His mother for our salvation.

Parents, your son or daughter may have a divine call and a sublime mission. Take them to church, no matter how far, and present them to God and implore God to take them. And if God calls them in that inner, mysterious way, do not oppose them, do not make their becoming a priest or a religious difficult by your tears and pleadings. Encourage them and help them to follow their calling. Sacrifice them and sacrifice yourself by sacrificing them. Some day, you will see them again in the temple adoring God, teaching and instructing the people, christian or pagan, the knowledge of salvation. Your child's conduct may be a mystery to you, for you never had such a calling. Co-operate, and it will become a joyful mystery.

The five joyful mysteries! In each of them we find deep, inner, spiritual joy. Each one of them teaches us where to find the joy our hearts long for so constantly. True joy is found, not in wealth, not in dissipation, not in society, but in having a pure heart, an humble heart, a loving heart like Mary, and in giving that heart to Jesus entirely and undivided as Mary did. Such a service adorns our hearts with the sweet, beautiful white roses of the Rosary.

O dearest Mother of Jesus! it is to thee we must have recourse in order to find the Beloved of our souls when we have lost Him by our want of recollection and by our attachment to creatures. Thou didst not find Jesus in the streets of Jerusalem, nor in the homes of

thy kinsfolk, but in the Temple, about His Father's business. O! change our hearts into temples of love where thy Jesus shall find all His delight. Help us to live in such close union with Him, that at all times we can truly say: "I have found Him Whom my soul loveth; I held Him and I will not let Him go." Amen.

THE FIRST SORROWFUL MYSTERY.

The Agony in the Garden.

"Lord, teach us to pray," said one of the disciples when he had seen Jesus pray. That good disciple longed to learn to pray. He felt that there is a power, a consolation in prayer; he felt the need of it; he realized, moreover, that he could not pray—that his way of praying was nothing in comparison with that of the Master. Humbly he asked for instruction and prudently went to Jesus personally to be instructed. Every serious Christian is such a disciple who kneels to pray but instead of praying he confesses: "I cannot pray," and pleads, "Jesus help me to pray."

Jesus answered the disciple immediately by giving him the "Our Father," thus teaching him in what manner to address God, what gifts to ask from God, and in what manner to ask them. Jesus completed His instruction when He took the disciple with Him into the Garden of Olives and knelt down before him, to spend the hours of the night in prayer.

Mary, our Blessed Mother, who like a true mother teaches us, her children, to pray, made this scene in the garden the first of the five great sorrowful mysteries of the Rosary. May she lead us into that garden most beautiful,—most fruitful,—and explain to us the lessons which Jesus suffering, bleeding and dying teaches us.

Jesus was sorrowful, sorrowful even unto death. Why was He sorrowful? He loved us and He saw us, His beloved children, eternally excluded from heaven and in danger of being eternally doomed to hell. Our misery touched His merciful, compassionate heart and made it bleed. The greatness of His sorrow measures the greatness of His love. For Him to say, "My soul is sorrowful unto death," meant nothing less than "My soul loves you unto death."

In His sorrow unto death, caused by His love unto death, Jesus prayed, and persevered for hours in prayer. What a touching, inspiring picture! Jesus, the most beautiful of the sons of men, kneels alone on that hill of love and sorrow beneath the lowly olive trees of the garden and passes the silent hours of that sacred night in prayer. His disciples had promised to go with Him even into prison, even unto death. They had the good will, they made a brave effort, they accompanied Him into the garden. They too began to pray, but they were weak and became exhausted. They could not persevere in prayer and fell asleep.

While praying, the love of souls great in the Divine Heart became more ardent, causing a more intense pain. He fell prostrate, His face upon the ground and the blood oozing as a sweat trickled to the earth. Like a man in his last agony—He was stretched upon the barren earth. Thus Jesus loved—thus He prayed.

Let all those who sincerely say, "Jesus, teach us to pray," reflect and imitate. Do we truly love souls, our souls and the souls of our neighbor? Does, sin, personal sin or the sinful state of Christians and pagans cause us sorrow? If we love them much, their mortal spiritual sickness must cause us much sorrow; must make us go with Jesus into the silent garden of prayer to pray for the salvation of souls. To love sinners unto death means to be sorrowful for sinners unto death; means to pray for sinners unto death.

Having this picture of the loving, bleeding Jesus clearly drawn, kneel down and with the Rosary in your hands say, "Our Father who art in heaven—Thy kingdom come—Mother of God, sorrowful and weeping, pray for us sinners now and at the hour of death, that we, that all may save the souls which Jesus loved, for which Jesus bled, for which Jesus prayed."

God hears a good prayer. Jesus was consoled by an angel. What may that consolation have consisted in? No doubt He saw in a vision the fruit of His prayers, His tears, His blood, His cross, His death, His love; that inspired all, sustained all, conquered all. He saw a great number of redeemed souls, a great multitude which no man could count, of all nations and tribes and peoples and tongues standing before the throne in the sight of the Lamb, clothed with white robes with palms in their hands; and they cried out with a loud voice saying: "Salvation to our God who sitteth upon the throne and to the Lamb." Thus consoled, that immense sacred love changed that agonizing sorrow, fear and pain into one great desire to drink the chalice, to carry the cross, to die. He stood up, not to run away from the approaching enemy but to meet them and to deliver Himself freely and willingly into their hands.

This is a great missionary mystery. Prayer for the salvation of souls is the beginning, the first, the most universal, the most important step. Such a prayer if fervent, if prolonged, inspires action and creates apostolic activity. The apostles went with Christ into the garden of prayer and even if at the time they did not watch and pray and understand the lesson; later, when they had received the Spirit, they were reminded of those things and they persevered in prayer and learned to love souls, to be all unto all, and to die for souls.

The Garden of Olives, the garden of prayer, is the true mystery of missionaries. The young who enter it, make it their custom to enter it, there to persevere in prayer, are filled with the missionary spirit. The missioners, having spent a day in hard work, suffering many privations, enter it with souls sorrowful unto death. The field is so great, the laborers are so few, the results are so hidden and apparently so small.

Their souls are sorrowful. They are so alone and so lonely. No one understands them, no one can sympathize with them. They find their greatest consolation in turning their souls to God and crying: "My Father take this chalice from me," and before they rise the angel of consolation has visited them.

"Could you not watch one hour with me?" Thus spoke Jesus mournful to the sleeping disciples. Thus He speaks to us today. We must help the missioners, at home and in foreign lands, by praying much for them. The first sorrowful mystery of the Rosary teaches us to pray for them, teaches us how to pray for them, teaches us that prayer for them brings consolation, gives strength and saves souls.

O my Jesus! prostrate in agonizing prayer for love of me, bleeding from every pore, abandoned by all,—I adore Thee, I prostrate beside Thee and through Mary I give Thee all that I have and all that I am. By Thy loneliness in the Garden, by Thy agony, by Thy bloody sweat, I entreat Thee to have mercy on my soul and on the souls of all mankind, especially those who do not know Thee. Let me share Thy loneliness and Thy sorrow in this place of exile, and may Thy agony soften and sweeten the last hour of my life, and may Thy Precious Blood be my hope in that hour. Amen.

THE SECOND SORROWFUL MYSTERY

The Scourging of Jesus at the Pillar.

Almost all rosarians love the sorrowful mysteries best. Jesus suffered because He loved us and He suffered to make us understand and feel the greatness of His love. His language of wounds and blood and pain is clearest. We cannot misunderstand it. To look at His bleeding wounds means to see His loving heart. His love consoles us; His love teaches us the value of immortal life. His love makes us love Him. Our love for Him makes us love the souls for which He suffered. To love a soul means to work for its salvation.

The flagellation was exceedingly painful. Three of the evangelists mention it but do not dwell upon it. The scene was too horrible. John, who evidently saw it, simply says, "Pilate took Jesus and scourged Him." Those few words mean much. Jesus divine, innocent, holy and undefiled was stripped, tied down to a pillar and struck by soldiers, hard and often. His innocent flesh was torn. His innocent blood covered His body. What a mysterious red Rose is Jesus thus scourged, wounded, and bleeding. Why did He deliver Himself into the hands of the Gentiles in that hour of darkness; with one word He could have cast them on the ground as He did in the Garden of Olives. One word would have brought legions of angels to defend Him and to scourge the scourgers and the applauding mob. He was scourged because He willed it and He willed it because He loved us. He saw our pagan sins of lust and luxury. To make all hate the vices of the flesh, to make all love God, to make all repent, to help all wash clean their sin-stained bodies, to make all mortify, purify and sanctify their bodies, He takes His stand humbly in the midst of all corrupted flesh with a pitifully scourged, wounded, bleeding body. We adore it. It is

divine. We love Him. Every strike He received, every wound, every drop of Precious Blood was a voice saying, "I love you, do penance, follow Me." May all the victims of the vices of the flesh learn to know that loving Jesus and profit by His painful scourging.

That scourging was most humiliating. It was a great humiliation to be stripped; it was a great humiliation to have the hands tied; it was a great humiliation to hear the mob laughing and rejoicing; it was a great humiliation to see the demon jubilant. "I am a worm and not a man."

O mysterious Rose, red with Blood, why do you permit yourself to be treated like a worm? I will it because I love you. Powerful is the demon of the flesh. I offer my innocent holy flesh to conquer him and to redeem you; more powerful is the demon of pride. I humble myself unto death and let them do with Me just what they will to conquer that demon and to redeem you children of pride.

We meditate on this mystery of love and we learn to imitate. The body of Jesus was beautiful and divine. Our bodies are holy. They are holy because they are images of the body of Jesus; they are holy because they are the living temples of God; they are holy because they are the temples of the sanctified souls; they are holy because they are destined to rise in glory and to live in the company of angels. The flesh, which rebels against the laws of reason and the laws of God, must be scourged. Its passionate appetites and desires must be tempered and controlled. In honor of Jesus scourged, we mortify our bodies in as far as health permits. "Fornication and all uncleanness, or covetousness; let it not so much as be named among you, as becometh saints." We dress the holy body modestly. "The body should be bedecked naturally and without affection, with simplicity, with negligence rather than

nicety, not with costly and dazzling apparel but with ordinary clothes so that nothing be lacking to honesty and necessity, let nothing be added to increase its beauty," says St. Ambrose. "To dye oneself with paints in order to have a rosier or a paler complexion is a lying counterfeit," says St. Augustine. "Women—in decent apparel, adorn yourselves with modesty and sobriety," teaches St. Paul.

Christ in the scourging offers His body and blood as a sacrifice for us. The devil, by scourging Him eventually scourged himself and defeated himself. We must present our bodies purified to the service of Christ. Blessed is virginity that is consecrated to God and receives a great glory from God. "Sublime is their glory but not less exalted is their vocation, the pride and ornament of spiritual grace—the most honored portion of Christ's flock"—"Can any one esteem any beauty greater than a virgin's since she is beloved of her King, approved by her Judge, dedicated to her Lord, consecrated to her God?" Mary said, "My soul doth magnify the Lord." She likewise gave her undefiled virgin body to God saying, "Behold the handmaid of the Lord." Such virgins, according to St. Paul, "think of the Lord"—they see God. Christ manifests Himself to them and they are all filled with a missionary spirit, they desire to be His handmaids. At all times even as today, the greatest apostolic work in the Church was done by consecrating virginity.

If all, especially our Catholic women, would learn from the scourged Jesus to be humble and modest in dressing, how many sins would be avoided, how much money could be given to the missioners. If all Catholic women would consecrate a part of their free time to religious work, all missioners would be well supplied with all that is needed for the altar and sanctuary. If all would correspond with the grace of God there would

be enough missioners to tell all who have a good will how Jesus was scourged and gave His blood to redeem us from the scourge and wrath of God and to save our souls.

How strange and sad that so many Catholic women have an abundance of "nice things" and the tabernacle, altar and sanctuary of many a missionary Church have not the things necessary for divine service. For the love of Jesus, stripped and scourged, they must learn to strip themselves of "vanities" and they must learn to give to Jesus in the Holy Eucharist.

The scourging has been imitated literally by thousands of saints and hundreds of thousands of devout Catholics who meditated on this second sorrowful mystery. This mystery has made the "discipline" a favorite instrument of penance. We call special attention to St. Vincent Ferrer, perhaps the greatest missioner in Europe since the days of St. Paul. St. Vincent Ferrer, who worked in the beginning of the fifteenth century, in the days of the western schism, in the saddest days of Christianity, felt that he was the messenger of penance, sent to prepare men for the judgment. For twenty years he traveled over Western Europe preaching penance and awakening the dormant consciences of sinners by his wonderful eloquence. His austere life was but the expression of his doctrine. He was followed by an army of penitents, drawn from every rank of society, who desired to remain under his guidance. This army of penitents, the apostolic Vincent led through the streets of the city before the opening of a city mission, each one holding a "discipline" in his hands and scourging himself while walking in procession and singing the penitential psalms. Such painful, public flagellation was a good Catholic advertisement of a mission—a powerful preparation for a mission;

partly at least the cause of the success of the greatest Catholic missions.

O my outraged Jesus! Victim for the crime of a guilty world,—stripped of Thy garments and cruelly scourged, I long to compensate Thee for Thy suffering by a truly mortified and devout life. May the remembrance of the bitter suffering which Thou didst endure in this mystery enable me to suffer patiently all the trials of life, and may Thy Precious Blood be my hope in that awful hour. Amen.

THE THIRD SORROWFUL MYSTERY

The Crowning of Our Lord With Thorns.

Jesus crowned with thorns is a picture which the gospels describe more fully and upon which the Christian mind loves to dwell. The soldiers, platting a crown of thorns, put it upon His head and then put on Him a purple garment; and they came to Him and said, "Hail King of the Jews," and they gave Him blows. Pilate said to the multitude, "Behold the Man." It is the "Ecce Homo" picture, which our Queen of the most Holy Rosary has given us for special meditation and imitation. She will help us to meditate, she will help us to win the crown.

We pass over the bodily pain and the painful humiliation of the coronation. They are a continuation of those of the scourging, constantly growing worse. They mock and insult His sacred, divine character—"And bowing the knee before Him they mocked Him, saying, 'Hail, King of the Jews,' and spitting upon Him they took the reed and struck His head." "And bowing their knees they adored Him." We prefer to meditate on the greatness of the character which Jesus manifests in this mystery. We desire to behold the "God-Man" in the Man of sorrows, crowned with a crown of thorns.

Jesus is divinely firm and peaceful. All that surround Him and help to torment Him are so abominably weak in this hour of the prince of darkness. How weak is Judas, blinded by the passion avarice, the love of money! He sells his very Savior. How weak are the high-priests, blinded of the passion of envy; they see in the Savior a personal enemy who must die. How weak is Peter! Fearing ridicule, he says and swears that he does not know "that man" Jesus—Jesus, who saved him from sinking on the water—Jesus, whom he had

professed to be the Son of the living God—Jesus, for whom he had declared that he would lay down his life —Jesus, whom he began to defend with a sword in the garden! How weak was Herod! The king of luxury and lust gives Jesus the white garment of a fool which he might have kept for himself. How weak is the multitude! The mob never thinks or deliberates but is led by the leaders. Following spontaneously its noble feelings, it sings: "Hosanna, the Son of David." Following the envious hypocritical Pharisees, it cries: "Crucify Him! Crucify Him!" How weak is Pontius Pilate! His sound judgment tells him that Jesus is innocent, his investigation confirms his judgment.—"I find no cause in this Man." His wife warns him "to have nothing to do with that just Man," but when he hears the mob crying: "If thou release this Man thou are not Cæsar's friend," he feared and moved by fear he changed his judgment "and he delivered Him to them to be crucified." What weakness and selfishness do we here find in kings and governors, in judges and high-priests, in the apostles and in the people. "Ecce Homo." See how miserable, weak, unstable, unreliable human nature is without God's grace.

Jesus alone is firm and great in His fortitude. He was the true Son of God. He publicly professed Himself to be the Son of God, and no power under heaven could make Him deny or conceal His divine character. They may take Him and tie His hands, they may cast Him into a dungeon, they may drag Him before the judges, they may turn the people from Him, they may turn His disciples against Him, they may beat Him as a slave, they may mock Him as a fool, they may lead Him to be crucified—His first and last word is, "I am He." He says that He is "He" and this fortitude proves that it is "He." We bend our knees, we adore

Him, we crown Him with the crown of divinity. He is God. "Ecce Homo." Behold the Son of Man!

This picture is so inspiring that we must continue to meditate on it. We notice that Jesus, invincible, firm as a rock, is meek and gentle as a lamb. His wounds manifest His heart. He is silent. He speaks practically no word to defend Himself. The few short answers He gives betray a heavenly calm, peace and meekness. There is no sign of anger. There is no feeling of revenge. We read, "The Lord, turning, looked on Peter." It was a look so full of love, that "Peter, going out, wept bitterly." He spoke to Judas and His parting word was "friend." He excuses the mob, ignorant and misled—"Father, forgive them, they know not what they do." He instructs Pontius Pilate about His spiritual kingdom. To those who knew what they were doing, to the guilty ones He says nothing, remembering, "I came to save not to judge." To the whole world He says, "Learn of Me, because I am meek and humble of heart."

We learn of Him and we desire to imitate Him. We must be firm in faith and believe that He is the Son of God, that therefore all the church teaches is true. This, our faith, we must profess fearlessly. These mysteries of Jesus inspired the many martyrs and won for them the palm of victory and the crown of glory. Human nature is weak, we do not rely on our good will. We say the Rosary and ask the Father to deliver us from temptation. We ask Mary to pray for us sinners.

We learn in this mystery to do the will of the Father expressed in the commandments. The passions of avarice, hatred, jealousy and fear are like fire. If we do not control and mortify them they blind us and drag us down and destroy us. Passionate human nature is weak; we cannot trust it. Jesus had no confidence in it. "Your flesh is weak!" We therefore kneel before

this picture of the divine passion and ask our Father in Heaven and our blessed Mother to help us that we may not fall into temptation.

We learn in this mystery to keep our good resolutions. Jesus had promised to do the will of His Father in every detail and no pain or power could keep Him from keeping His promise. How these mysteries have given perseverance to the missionaries! No hardship, no sacrifice, no fever nor famine, no peril from friend or foe, by land or sea could prevent them from going to the pagans—from remaining among the pagans. Let us be firm in keeping good resolutions, especially those we have made to help the missionaries to make known to the children of poor fallen passionate nature the "Ecce Homo." Our Father, give us this day our daily bread to do our daily work. Mother of God, pray for us sinners now, this day.

In all these sorrowful mysteries Jesus merited for us an abundance of grace. May the Queen of the Rosary be for us the "Mother of Grace." By saying the Rosary we obtain the graces which the mysteries promise.

A missioner who imitated well the firmness and meekness of the "Ecce Homo" was St. Peter of Verona. Peter, when a little boy, learned in a Catholic school the Apostles Creed—the Credo—and loved it although his parents belonged to the Manichaean heresy. He became a Dominican priest and was sent by the Pope to preach against the Manichaeans in northern Italy. His fearlessness, sanctity and eloquence attracted universal attention. Many were converted while others began to hate him with a diabolical hatred. One day, when returning home from his mission an enemy attacked him, knocked him down with an axe and pierced his heart. Peter, when dying, calmly put his finger in his blood and wrote in the sand the word "Credo." It

was the first thing he had learned; it was the greatest thing he had learned. He preached it eloquently on his mission—he preached it most eloquently by dying for it. Queen of the most holy Rosary, send such Peters into your vineyard.

Thou, o Christ, art the King of Glory! Thus I salute Thee, crowned with thorns for love of me. Thy Crown of Thorns was cherished by so many of Thy Saints; may I also cherish it, and mayst Thou ever be the only King of my heart. Repose there, Sweet Jesus, and wound me with the Thorns of Thy Love, that I may no longer relish things of earth, but only Thee. May Thy thorn-crowned Head be one of the sweetest objects of my contemplation. Let the tears which flowed from Thy Divine Eyes and the Blood which streamed from Thy thorny crown be to me as precious pearls which I may gather, and therewith ransom the souls of those who know Thee not. May all hearts acknowledge Thee as their King. Amen.

THE FOURTH SORROWFUL MYSTERY

The Carrying of the Cross.

A great writer calls the thirteenth century the greatest century of Christianity. Blessed Albert the Great, was one of the greatest men of this century. He lived long and did much to make it great. He founded the University of Cologne; he instructed St. Thomas, the Angelic Doctor; he became Bishop of Ratisbon and Legate of the Pope; he traversed all European countries as an angel of learning and an angel of peace. The Church calls him "Blessed," the world calls him "Great."

When eighty years old this learned saint wrote a spiritual book in which he insists on the meditation of the Passion and Death of Jesus. He writes: "Fix thy gaze upon thy wounded Jesus and upon Him alone—attain to the knowledge of His divinity through the wounds of His sacred humanity—pass surely and directly from the wounds of the sacred humanity to the brightness of the divinity." The sorrowful mysteries of the Rosary help us to meditate thus.

The Way of the Cross is a special devotion, very dear to Catholics and very rich in indulgences. In the fourth sorrowful mystery the Queen of the Rosary combines many of the stations and presents them to us in one red mystic rose. Mary met Jesus carrying that cross. His cross was her cross—she carried the cross with Him. We can imagine how she, on the following day meditated on all that happened, and described all to the Apostles who listened very humbly, very attentively and with deep compassion. May Mary thus speak to us while we recite this mystery and repeat the "Hail Marys."

Mystery! What a profound mystery is it to see innocence and holiness almost crushed under a heavy

cross! Why must the innocent suffer? That the wicked should suffer, we can easily understand. The converted robber gave his blaspheming companion the correct answer, "We indeed suffer justly for we receive the due reward of our deed; but this Man hath done no evil."

The innocent suffer to atone for the sins of others. What a sweet consoling doctrine is that doctrine of atonement! Jesus, preaching on the mountain, is a great missioner; Jesus praying in the garden is a greater missioner; Jesus, carrying the cross is the personification of a missioner. The Church tells us frequently that through the cross we were redeemed —that in His Blood we were redeemed.

Jesus ordained that preaching and praying, that the cross of great personal suffering should be the powerful instruments and weapons in the hand of every missionary. He sent His apostles, not only to teach but to suffer and die as an essential part of their mission. "Blessed are ye when they shall revile you and persecute you." "I will show him how much he will have to suffer for My name's sake," said Jesus when He gave Paul the great mission of carrying His name to the children of Israel and to the kings and the Gentiles. The sufferings of Christ abounded in him. He preached Christ crucified; he had in his body the marks of Christ crucified. He was crucified to the world of Christ. All missioners must suffer much, but none has enumerated his suffering as a missioner more eloquently than Paul: "Of the Jews, five times did I receive forty stripes, save one. Thrice was I beaten with cords, once I was stoned, thrice I suffered shipwreck. * * * In journeying often, in perils of water, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from

false brethren; in labor and painfulness, in much watchings, in hunger and thirst, in fastings, often in cold and nakedness." After all that and much more he died the death of a martyr. That is the manner of life of a successful Catholic missioner. Paul understood why Jesus made him suffer so much. Jesus atoning for sin, and everyone who wants to take part in that great work of saving souls must suffer and atone for sin. "Who now," says Paul, "rejoice in My sufferings for you, and fill up those things that are wanting of the sufferings of Christ." Let us pray, let us say the Rosary for the self-sacrificing, suffering missioners.

Mary is on the way with Jesus carrying the cross. His cross is her cross. She, immaculate and full of grace, suffers to atone for sin. She is the Queen of Apostles, because she is the Queen of Martyrs. This teaches us a lesson. We can become apostles without teaching and preaching, just by suffering like Mary.

Jesus Himself places a cross with loving hands upon the shoulders of all His fellow-laborers in the mission field. The crosses differ from each other even as the stars in the sky. The crosses seem small at a great distance even as the stars, but are great and heavy for those who carry them. Some suffer bodily, ill health being always painful, but doubly so in the days of youth or in the prime of life. Others suffer morally as Job of old: when everything is well and flourishing, money is lost, children die, friends turn away and ridicule and we are left alone abandoned by all. Others suffer spiritually. Job in his misery felt a great consolation; he felt that his eyes would some day see God; that hope, a divine power, he kept in his soul and it gave him great comfort. At times pious souls suffer the miseries of Job without a ray of heavenly light, in all darkness, like Christ, who said, "My God, My God, why hast Thou forsaken Me?" When such crosses

seem almost unbearable, we take the Rosary and meditate on Jesus carrying His cross for us so patiently, so perseveringly, and we ask the sorrowful Mother to help us, to pray for us, to obtain for us the grace to follow and imitate Him, the Redeemer of immortal souls.

In the office of the Feast of the Exaltation of the Holy Cross, celebrated on the fourteenth of September, we read the following instructive incident: when the Emperor Heraclius had defeated the Persians, who had taken the holy cross from Calvary, where St. Helena had planted it, and when he had recovered that most precious relic he prepared to replace it on Calvary with great solemnity. On the appointed day, in the presence of a vast multitude, the Emperor, adorned with a royal mantle, bedecked with gems and jewels, placed the cross on his shoulders to carry it to the top. Suddenly he stood still, unable to move. He wondered—all wondered, until the Bishop said: "Consider, Emperor, that you with your triumphant apparel imitate poorly the humility and poverty of Jesus Christ when He carried that cross." The Emperor understood his mistake and at once corrected it. He threw off his outer garment, took off his shoes, dressed himself like a laborer, and with ease advanced and carried the cross to the place of the crucifixion.

To carry our crosses religiously, to have a share with Christ in the atonement of our sins and the sins of others, we must not only pray, we must imitate Jesus in every respect, especially in His poverty and humility. Then like the saints we learn to carry the cross with ease, even with joy. Then the cross heals our wounds and restores the fullness of life. Then the cross becomes for us the sign of victory and the key of heaven.

O most loving Jesus! bending beneath the weight of Thy heavy Cross, and covered with opprobrium, I adore Thee. May I never refuse to bear the crosses which

Thou, in Thy Divine Providence, shall see fit to place upon me; and even as on the road to Calvary Thou wert consoled by meeting Thy blessed Mother, so may I in all my trials find the sweet presence of Mary my consolation and my strength. Amen.

THE FIFTH SORROWFUL MYSTERY

The Crucifixion.

The Crucifixion is the greatest of the fifteen great Rosary mysteries. It is the center of the whole Church militant, suffering, and triumphant. In the Old Testament, from the days of Adam to the days of Christ, all generations looked forward to it with ardent longing and with fervent hope. In the New Testament all generations, down to the day of doom, look back to it and adore Him lovingly, Who, being lifted up on high, died the death of love. The souls in Purgatory look up to it; it is their hope and consolation. The glorious souls in Heaven look down to it and joyfully adore the price of their great endless glory. Heaven and Earth, God and Man, meet at Calvary's crucifixion.

This rosary mystery of our redemption is also the greatest missionary mystery. It inspired a Paul who knew nothing but Christ's crucifixion and who preached Christ crucified, and since the days of St. Paul every Catholic missionary has spent hours on his knees meditating on Him Who delivered Himself for us and Who stood before the people to deliver that message of salvation to them. Of the many lessons which Christ crucified teaches in the unmistakable language of blood, we shall consider these: first, the value of the immortal soul; second, the necessity of working for all souls; third, the duty to "Behold our Mother."

"You are bought with a price," writes St. Paul to the Corinthians. We estimate the value of an object by the price we pay for it. What a price did Christ pay for our souls! He gave His precious life when He was in the prime of life. He gave His life in the most painful way. His whole body is bleeding, resting on nailed hands and feet. His head is resting on a crown of thorns. Thus He hangs for us, while the sun is dark-

ened, while the earth is trembling. The enemies blaspheme with a devilish joy. His mother and His very few persevering friends stand at a distance, almost crushed in His humiliations, their hearts pierced with the sword that pierced His heart. All this for the salvation of our souls; "Omnia ad salutem animarum."

We have indeed been bought with a great price. Our souls are great in the sight of God. He bought us and therefore we are His. We belong to Him. We must do much, sacrifice much, life itself if necessary to save our souls.

Jesus died for all. His divine Heart is Catholic. It embraces all and excludes none. All nations, all classes of people, from the impenitent robber to the Immaculate Lady, stand near Him to see His sacrifice and to listen to His prayer. He has a kind word for all; for His Mother, for His beloved disciples; for the converted robber; and for the sinful mob. "Father, forgive them for they know not what they do." He prays for all; He bleeds for all; He dies for all.

"Sursum Corda!" We must lift up our selfish hearts to that divine Heart and become Catholic. In the light of Faith there are only two roads, no matter through what lands they may lead; the narrow road to heaven and the broad way to hell: only two classes of people; those who are with Christ and gather for Him, and those who are against Him, and who scatter. Between these two Kingdoms passing along the two roads, led by the Prince of Light with the Cross as a standard, and the prince of darkness, there is a continuous warfare. "Fight the good fight." Every Catholic must take an active part in this struggle for the kingdom of Christ. Christ told Peter to put away the sword. The devil must be fought and defeated, souls must be saved by fasting and praying, by preaching, suffering, and dying. St. Paul, the Apostle of the

Gentiles, understood well this spiritual warfare. He knew nothing but Christ and Him crucified. The Crucifix was his constant meditation, his great devotion. He imitated Christ crucified; he was crucified to the world. He preached Christ and Him crucified. Such a life of prayer was a life of mortification; such preaching of the crucifixion enlightens souls and brings them to Jesus who bought them with the Blood of His divine, loving Heart.

In this sorrowful mystery of the crucifixion, we devoutly contemplate Mary, the sorrowful Mother. Sweet is the classic hymn of the Church, "Stabat Mater Dolorosa." There stood near the cross, the Mother, sorrowful and weeping, seeing her Son hanging on that cross. O how sad and afflicted "tristis et afflicta" is she now, whom, in the first mystery, the angel called "Benedicta"—blessed among women. She was not on Tabor to see her Son in glory. Why is she on Calvary to see Him in His agony? It is for our sins, to atone for our sins, to touch our sinful hearts and to make them contrite; to lead us to Jesus, our Savior; to teach us to be compassionate; to help us to lead others to Jesus. She stands there in her sorrow; she stands in the darkness while the earth trembles; she stands under the cross, nearest to Christ in the middle of the Church. "Queen of Martyrs" makes her "Queen of Apostles."

We must love this Queen. "Where is the man who would not weep, seeing the Mother of Christ in such sorrow?" Affectionately and compassionately we greet her, "Hail, full of grace!" and with the greatest confidence we add, "pray for us sinners," that we may save our souls; that we may help Jesus crucified to save the souls He bought with the blood of His loving life.

Ah! my crucified Jesus! nailed to the cross for love of mankind—Thy blessed arms outstretched to receive

all to Thy bosom, illumine the hearts of those who walk in darkness and obscurity, knowing not the pains Thou hast suffered for them, and the inheritance Thy cruel death has left them: fortify the hearts of those also who crucify themselves to the companionship and love of those dear to them, to bring to distant lands the knowledge of Thy love and the gift of Faith. Thou hast died for love of them; may the light and truth of Thy Holy Gospel touch their hearts and bring them to the foot of Thy cross.

THE FIRST GLORIOUS MYSTERY

The Resurrection.

We thank the Blessed Mother, the glorious queen of the Holy Rosary, for having given us the five golden roses for our daily meditation; to keep alive in our minds the triumph of her Son and our great eternal destiny; to fill our souls with hope, a divine virtue. Distracted and overcome by our daily work and cares, we meditate on them too little, and thus deprive ourselves of great consolation and inspiration.

What a triumphant picture is Jesus on Easter Sunday! He triumphs over death, the effect of sin. He triumphs over His enemies who fall to the ground, and filled with fear and confusion, contradict each other. His complete and glorious victory teaches us with absolute certainty that He is the Son of God; that all His doctrines are divine; that all His promises will be kept; that all His prophecies will be fulfilled; that He is our resurrection and our life; that there is a glorious resurrection of the body for the good. What a mystery is this golden rose! We adore Jesus and say with Thomas, "My Lord and my God." We rejoice with the disciples who "rejoiced exceedingly when they saw the Lord."

What lesson does the mystery of the resurrection of Jesus teach us? Very many. Among others it gives us a new appreciation of the value of the human soul. The soul is precious, not only because God created it in His own image and likeness, not only because Jesus bought it with the blood of His divine Heart, but also because it has such a glorious eternal destiny. It lives beyond the grave—it lives eternally as long as God in heaven lives. Its value is therefore practically infinite. How small are all sufferings, of what short duration are all crosses, how insignificant is death itself in the light of the resurrection! "Oh death, where is thy sting?" "Death is swallowed up in victory." To die is our gain.

What a missionary mystery is this golden glorious mystery of the resurrection of Jesus, illustrating our resurrection. It made every friend of Jesus zealous. The angels came from heaven with countenances as lightning and raiment as snow, to communicate the happy news, "He is not here, for He is risen," to Mary Magdalene and the other Mary. Mary Magdalene, having heard the joyful angelic message, and having seen and adored her Rabboni went out quickly—"ran" with fear and joy to inform the disciples. The disciples had but one thought on that day of joy which was, "We have seen the Lord," and one desire filled their joyful hearts—the desire to tell others that they had seen the Lord. The mystery of the resurrection made them all alive, eloquent, and apostolic.

Does this mystery make us "run" as it made Mary Magdalene, Peter, John, and the rest "run" to spread the good news? How sad that so many millions in our own land and in foreign lands remain ignorant and know not this glorious first mystery. Practically every human soul longs for this revelation. All fear death and love to live and seek eagerly a remedy against death, to live long, to live always; but Jesus, the one and only remedy, the life and the resurrection, they do not know. Very many have some faint, partly true, partly superstitious ideas about a future life. They believe in some kind of spiritism, in some other world where the souls of the departed live; in some kind of communication with the dead. Their knowledge is so sadly obscure, so uncertain, and therefore so joyless, so fruitless, and often so painful. What a universally needed, vaguely hoped for, ardently desired message has the Catholic missionary who preaches the resurrection of Jesus, and the glorious resurrection of all those who believe in Him!

Who must teach the ignorant—who must "run" to

inform the brethren? Jesus, Who commissioned the apostles to carry His glorious name to all nations, commanded also a Mary Magdalene to go and tell the brethren. Mary Magdalene who had been a sinner is made the apostle of the apostles; is made messenger of the happiest news ever announced to man. Does this fact not teach us that all priests and laymen, men and women, saints and sinners, can and should take an active part in the spreading and teaching of this fundamental mystery of our divine faith? What are we doing? What are we contributing? How many stand idle and by so doing remain ignorant?

While meditating on this mystery of the resurrection and learning its glorious and practical lessons, we turn to the triumphant mother of the triumphant Jesus, and say with new fervor, "Hail." Now we see more clearly that she is full of grace, now we understand better that she is blessed among women, now we know fully that Jesus, the fruit of her womb, is most blessed. The whole Hail Mary seems new in the light of Easter Sunday.

May we obtain what this mystery promises—the triumphant resurrection of our bodies. May we all thus rise again. To obtain that blessing for ourselves, for our own, for many, for very many, we add, "pray for us sinners, now and at the hour of our death."

O Most Holy Mother! by the glorious Resurrection of thy divine Son three days after His cruel death on the cross, obtain for all mankind the gift of Holy Faith. May this heavenly light help us to see the Hand of God in all that happens, to turn suffering to profit, to look beyond this material world, and to live for the life that is to come. Help us to remain steadfast in our faith amidst all trials and difficulties here below, that having fought the good fight, we may merit a crown of glory in the Kingdom of Heaven. Amen.

THE SECOND GLORIOUS MYSTERY

The Ascension.

The mystery of ascension is doubly glorious. It reveals our Lord, Jesus Christ, in His full glory leaving this exile and sitting at the right hand of God the Father surrounded by the legions of saints, the fruit of His redemption, and the choirs of angels and, secondly, it promises us a similar glory. Christ said: "In My Father's house there are many mansions—I go to prepare a place for you." And He prayed saying, "I will that where I am, they also whom Thou hast given Me may be with Me that they may see My glory." Now we meditate on these glorious mysteries, with joy we celebrate them in our churches with great solemnity and with confidence we look forward to the day when we shall ascend into heaven to put on Christ glorified.

Jesus, on the occasion of His ascension, spoke words important for missioners. Let us read them with great attention: "Going therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost—He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Let us try to get the full meaning of the parting words, "shall be saved" "shall be condemned." To be saved means to enter heaven, that new Jerusalem, to shine in that light of the Lamb, to be adorned with the white robe and the palm of victory and the crown of glory; to meet our own in such a paradise, in such a light, in such a bliss; to see Jesus in His glory and sing His praises, for love cannot be silent and love finds happiness in praising and possessing the object loved. This salvation, sublime and everlasting, is meant for all immortal souls. Jesus wills all men to be saved. Souls to be saved must believe and must be baptized. That they may believe and that they

may be baptized, missioners are needed. "How shall they believe Him of whom they have not heard? And how shall they hear without a preacher?" Therefore Jesus, when He had finished His work, gave the solemn instruction, "Go ye to the whole world and preach the gospel to every creature."

The apostles were mindful of this instruction. They went without political influence, without money, in the name of Jesus to all nations and were powerful in word and deed. "How beautiful are the feet of them that carry the gospel of peace, of them that bring tidings of good things," "Woe to me," they said and felt, "if I preach not the Gospel."

Is that gospel of Jesus preached to every creature today? Do we help and contribute our share that all may hear and believe and be baptized and saved? The least we can do is to turn to the Mother of God, the Queen of the apostles, and say fervently and devoutly: "Pray for us sinners, pray that we, believing, may be saved; pray that the Lord may send missioners to every creature; pray that all may hear, may believe, may be baptized and may be saved."

The importance of salvation becomes doubly clear when we meditate on the second word, "he who believes not shall be condemned." There is no middle place. There will be no purgatory after the general judgment. It will be either heaven or hell, saved or condemned. This, Jesus made clear a few days before His death when weeping on the mountain. He spoke about the last judgment. "Then shall the King say to them that shall be on His right hand: Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world—Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels." Every soul will be pres-

ent either on the right or on the left, to hear the word, either "come" or "depart," either "blessed" or "cursed," either among the saints or among the devils. God is always great and great is He in His works. He made the soul great and immortal. He paid a great price for the soul. He gave great sacraments to help the soul. He gives a great reward to those who believe, and inflicts a great punishment on those who do not believe.

The punishment as here described is terrible. Reflect on these words, "depart" "cursed" "fire everlasting." What a damnation to depart from Christ, Light, Love, and Life—to be cursed by a God, whose dying word: "It is consummated," made the earth tremble—to descend in a dark deep grave where the fire burns and torments always. Faith is a divine virtue. Those who live up to it will be lifted up by it and be made sons of God and God-like in glory. Those who do not live up to it will be crushed by it to suffer eternal torments.

What a great work to help Jesus save souls from hell-fire and lead souls to heaven! That work of the Savior we can perform but only now just as long as we live. Let us be missioners or at least let us help missioners to save immortal souls. We can take the Rosary and ask the Father in heaven to deliver all from the evil of damnation and implore the Mother of God, the Mother of Mercy to pray for all sinners that all may be saved.

History tells us that the Rosary is a most powerful weapon in the work of saving souls. Saint Pius V. sent his little Christian fleet to meet and keep the victorious Turks from advancing and devastating Christian countries. While the soldiers fought, he and his companions said the Rosary; and the Christians defeated and crushed the power of the enemy. Thus the faith-

ful at home must say the Rosary, for the missionaries on the spiritual battlefield.

O Mary, by the loneliness which filled thy heart at the Ascension of thy Divine Son, knowing that His bodily presence with you on earth was at an end, obtain for us to cherish an ever abiding desire only for Him. By the contemplation of this mystery, may all men learn to love Him in the Blessed Sacrament where He still remains with us; and thus loving Him here on earth, await with longing the hour when they shall ascend to His visible presence in Heaven, there to enjoy Him for all eternity. Amen.

THE THIRD GLORIOUS MYSTERY

The Descent of the Holy Ghost.

In this mystery, in this golden Rose, we find the greatest revelation of the third person of the adorable Trinity. The disciples and the brethren and the holy women, led by the Blessed Mother, had persevered in prayer for ten days. Their hearts were humble and pure and obedient; devout well disposed and well prepared for the reception of the Paraclete. "And suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them cloven tongues as it were of fire, and it sat upon each one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak."

The Holy Spirit is the mission spirit. Every heart that is filled with Him is filled with the mission spirit. The Church in her creed calls Him the "Spiritum Sanctum vivificantem." He gives life, the life of love. He overshadowed the Immaculate Lady as He overshadowed Christ on Tabor in a light cloud and He gave light. There was born to her the Savior of the world. He came upon the infant church assembled in the Cenacle and it was a living Church—every member was full of His life, every member active, every member moving, every member apostolic. The Church began to teach, to preach, to baptize, to forgive sins; the Church began to grow; the Church became Catholic.

This Spirit remains with the Church, abides in the Church always, a living fire, a burning fire, a fire that spreads life, light and love. He makes the Church the one great University of the world, teaching always, teaching with infallible authority, teaching all truths revealed by Christ teaching all classes in all countries.

We all possess Him, shine in His light, enjoy it but do not always appreciate it.

Here we must pause and in the light of the Pentecost Fire, well called the "Lumen Cordium," "the light of the heart" reflect on our inner spiritual life to see what He has done for us, how he has been for us the "Spiritus sanctus vivificantem."

In that Spirit, in that fire we are baptized. In baptism we were reborn, born not into this world but into the kingdom of God, incorporated in Christ. We received sanctifying grace, the life of Charity, we began to live the life of love—the love of God. In Confirmation we received more fully His special gifts and graces. We were confirmed in that spritual life, that life of love to stand manly on our own feet, to profess publicly the Christian standard, the sign of the Cross, to defend it fearlessly like soldiers of Christ and to suffer patiently and cheerfully insults received in its profession and in its defense.

In every good confession the Holy Spirit is for our soul a "life giving Spirit." There in that tribunal of justice and mercy He restores that life of love lost by mortal sin, or heals the wounds caused by venial sin.

In every Holy Communion we receive Jesus—Jesus filled with the Holy Spirit, Jesus bringing the soul, well disposed and well prepared, the spirit of love in a fuller measure. That is for us the "Bread of Life," the food of that life of the Spirit.

Oh why is it that so many, notwithstanding all these means of grace, are so idle, sleepy, infirm, cold, and indifferent? They take the daily supersubstantial food but do not digest and assimilate it. They distract their minds, reading the morning and evening papers, the sensational stories during the day, and beholding the worldly, often positively vicious pictures till late at night. Jesus told us that the world cannot receive this Spirit of

truth "because it seeth Him not nor knoweth Him." This constant distraction of the mind, this blind and mad seeking of wordly pleasures hinders, almost totally destroys the inspirations of the Holy Spirit. Like Mary and the Apostles and the holy women we must enter the Cenacle and persevere in the spirit of prayer, to be filled with the Holy Spirit, to be filled with His blessed mission spirit. Let us learn this Pentecost lesson and then say the Rosary decade devoutly that Mary may pray for us sinners and help us to imitate her example.

One of the many precious fruits of the indwelling of the Spirit in the soul is joy, true, inner joy. When we say, "Pray for us sinners" let us think of the pagans, for whom our missionaries are working, and include them in our prayers. We are inclined to trust too much in our works and not enough in God's grace and in the Holy Spirit, the "Spiritum sanctum vivificantem." He makes our life a life of love. He makes our work a work of love, and a life of love and a work of love is always full of joy.

Therefore, whenever we find ourselves in darkness and do not know what step to take, what means to use to reach our end, let us say this mystery of the Rosary and Mary will obtain for us this Spirit of Light.

Whenever we notice that we are growing cold and careless in the service of God or in the service of the poor let us say this mystery of the Rosary that Mary may pray for us and obtain for us this Life-giving Spirit.

Whenever we feel that gloom, sorrow and sadness fill our souls let us take that Rosary and say the third glorious mystery and the Paraclete will come to console us and be the sweet companion of the soul.

Come O sweet Spirit of Love and fill all hearts with Divine Charity, that they may always and in all things please Thee, the God of Love. Establish Thy King-

dom in all hearts. May our hearts be to Thee a silent Cenaculum, where, as on the day of Pentecost, you may find the sweet presence of Mary helping us to persevere in prayer. Come Spirit of Love Spirit of Peace! rule our whole life according to Thy divine inspirations, and abide with us forever. Amen.

THE FOURTH GLORIOUS MYSTERY

The Assumption.

In the mystery of the Assumption the Blessed Lady herself is the central figure, the mystic Rose that we must meditate upon, from whom we must learn practical lessons, through whom we must obtain the graces to meet her in heaven. Her painless death when she had finished her great work in the infant Church, her resurrection, her glory, her ascension, her triumphant entrance into heaven, give the sweet "Hail Mary" of the rosary an entirely new meaning.

We can easily imagine the angel Gabriel meeting her and greeting her in the name of all the celestial spirits and saying, "Hail, full of grace." In Nazareth that grace was hidden under the veil of the body. Now that grace is apparent, shines bright and transforms and transfigures her undefiled body. "How beautiful art thou," "Thou art all fair, O my love and there is no spot in thee," "Come thou shalt be crowned." John in a vision saw her great and glorious, clothed with the sun and the moon under her feet and on her head a crown of twelve stars. Thus all creation honors her and glorifies her.

"The Lord is with thee," no longer in the solitude of Nazareth but in His own eternal mansion and in the very light of the Lord she sees her God. What a beatific vision! What a meeting of mother and Son, of Queen and King, of the flower of Creation and the Creator! Mary is with the Lord and the Lord is with Mary, and Mary and the Lord remain together.

"Blessed art thou amongst women." When the angel spoke those words the first time he saw her only in a faint vision in the distant future as the first and fairest of women. Now he sees her in the midst of the valiant women of the old law, Esther, Judith, Ann and

Elizabeth, and he repeats and all repeat with him, "Blessed art thou amongst women."

"Blessed is the fruit of thy womb, Jesus." Gabriel points to Jesus, the King of glory, "who alone is holy, who alone is Lord, who alone is the highest with the Holy Ghost in the glory of God, the Father." Seeing these pictures of Paradise in the light of the Holy Ghost we say with reverence, "Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women and blessed is the fruit of thy womb, Jesus." The Assumption gives glory to Mary and gives glory to the "Hail Mary" of the Rosary.

Let us meditate a little longer on this mystic Rose, this beautiful Rose of Paradise. What does Mary sing or say to the greetings of the Blessed Trinity and the celestial courts. Once more and with ineffable sweetness and ecstatic joy she sings her "Magnificat." Her loving soul cannot be silent, it must praise. It must praise Jesus who has done such great things to her; it must praise His goodness Who has exalted her lowliness to the very throne of the highest; it must praise His mercy and power Who has redeemed the sinner and dethroned the demons. Seeing the Blessed Trinity her loving soul finds great delight in saying, "Glory be to the Father and to the Son and to the Holy Ghost."

What lessons can we learn from this mystery? We reflect and see more clearly the way to heaven—the wonderful ways of God. She served God in solitude; humbly she followed her vocation as Mother of the Redeemer; patiently she entered the stable and lived in exile; perseveringly she sought Christ and worked for Him in Nazareth; heroically she followed Him on the way of the cross, and suffered with Him on Calvary; willingly she remained in exile after the Ascension to perform and finish her mission as Queen of the Apostles. Ought Mary to have suffered these things

and so enter into heaven? "Oh the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways!" This narrow road we must take and travel in all humility, patience and perseverance, in the darkness of faith and in the fear of the powers of darkness.

That assumption, that rest and peace of heaven, that participation of the glory of God our souls desire constantly and ardently. Where the mother is the child seeks to be; as the mother is the child wishes to be. The mystery promises us such an assumption and we pray to obtain what it promises. With confidence we say, "Mother of God, pray for us sinners." We give the word "us sinners" a very broad meaning. We include the missioners and their missions, we include the sinful Christians and the ignorant pagans, for all we pray and say, "pray for us sinners now and at the hour of our death."

O Mary, Immaculate Virgin, Jesus has called thee to Himself and thou hast died of love. The Angels and the Saints, array themselves and go forth to meet thee, and I, too, O Blessed Mother, look forward to the hour when my soul, departing out of this life, shall go forth to meet the Bridegroom. Help me and all men to live a life of such close union with thee that all may be purified here below, and that the hour of death may be simply a leaving exile,—going home to Jesus and to thee. O Mary, may all then find themselves in thy sweet embrace, to be presented to thy Divine Son through thee, the Mother of all. Amen.

THE FIFTH GLORIOUS MYSTERY

The Coronation.

In the last mystery of the Holy Rosary the Blessed Mother calls our attention to the goodness of Jesus Who rewards His own and all they do with an exceeding great reward. He crowned her for her short service with an eternal crown. She is surrounded by the patriarchs and prophets, by the apostles and martyrs, by the confessors and virgins, by all the saints, and all proclaim her their Queen; all say, "Hail, full of grace the Lord is with thee, blessed art thou amongst women and blessed is the fruit of thy womb." That is a glorious crown of living loving, gems and jewels.

Mary has more than the little throne of a queen. She has the power of the Queen of heaven and earth. We, here on earth feel her influence very remarkably. Why is she honored so constantly and universally in this militant church? Why do we millions in all languages whisper, sing or say, "Hail Mary?" Why are new prayers formulated and encouraged? Why do the multitudes sing enthusiastically, hymns old and new? Why are the old places of pilgrimage much frequented and new ones founded? Why does the litany, with the sweet titles, "Help of Christians," "Refuge of sinners," "Queen of Peace" grow? Why does the whole Catholic world in times of trouble and danger go to her and say, "Our life, our sweetness and our hope—our advocate, turn thine eyes of mercy upon us." Why does every soul that knows her, in critical moments, when important questions must be decided, look up to her and pray, "Our Lady of good counsel, pray for us;"—all this and much more because it never has been heard that she did not help those who go to her refuge? Our devotion to Mary, Queen of Heaven, is so universal and undying, not so much because the Church preaches it

but because the faithful feel that it is helpful. They need not the testimony of the Fathers, they know it from personal experience. Lourdes was made sacred and famous not because of the preaching of the powerful Church but because of the many miraculous favors granted there by the powerful Queen appearing with the Holy Rosary.

Mary, our good, glorious and powerful Queen, helps the Church in many ways especially through the Holy Rosary. Through the Rosary she instructs the little children and tells them much about Jesus. Through the Rosary she keeps a firm hold on youth in its stormy days and draws them away from the ways of passion. Through the Rosary she lifts up those who have fallen and who have been mortally wounded by the enemy. Through the Rosary she quietly leads her favorite sons and daughters into the sanctuary and convents. Through the Rosary she unites members of the family and makes them one in prayer. Through the Rosary she consoles her priesthood and establishes a bond between them and their flock. Through the Rosary she links together the hundreds of millions of Catholics in one great confraternity. Through the Rosary she unites the confraternity of rosarians with herself. Through the Rosary she stands in the midst of the militant church, as well as in the triumphant church, as the Queen. Through the Rosary, rich in grace and rich in indulgences, she opens the very doors of Purgatory and leads souls from darkness into everlasting light. We crown her our Queen with the Rosary, a crown of sweet, precious, living, white, red and golden roses.

To reflect on the power of our immaculate beloved Queen, on her goodness in helping us—"Mother of Perpetual Help"—on the devotion of her children to her, is inspiring and uplifting. We are glad, we rejoice, the heart is jubilant. There is one sad thought,

one sad spectacle—the pagans are silent, the pagans have not the Rosary, the pagans know not the "Hail Mary," they do not belong to the happy kingdom of Mary. What can we do to place Mary's crown of Roses into their hands, to make them understand and meditate on these mysteries; to make them live the lessons they teach; to make them obtain the glories they promise? We begin by imploring the powerful Queen of the Rosary to help us, to pray for us, to enlighten us, to strengthen us, to direct our steps, to have compassion on the lambs and sheep that do not yet belong to the flock of the good shepherd. Then we must become active; faith without good works is dead. Prayer without a serious effort to obtain what we pray for is useless. If we seriously want Mary to obtain the conversion of the pagans we must seriously work for their conversion.

In the history of Lourdes, the most marvelous apparition of the Immaculate Mother of the last century, we read that when Mary had helped little Bernadette to say the Rosary, she commanded her to go and tell her wish to the pastor and the Bishop. Through little ignorant, poor, humble Bernadette she manifested her mercy to millions. Like Bernadette, all, no matter how poor and humble, can do a little to make known the Rosary, and to know the Rosary means to know how to pray, to love and serve Jesus; to know the Queen of heaven. Queen Isabella sold her jewels to help a missionary enterprise. Christopher Columbus risked his life to find a way for missioners. Those who have much and can do much, must use their five talents, invest them in missionary activities and return ten to the Master.

What a joy it must have been for Mary when entering heaven to see the great and everlasting fruit of her work, prayers, sufferings and sorrows! Great will be

our joy in heaven, if through the use and propagation of the Rosary we help to save souls and thus add gems and jewels to the crown of Mary's glory.

O most beloved and amiable Virgin, Jesus has crowned thee Queen of Heaven and earth! The Angels and Saints, bending low, salute thee as their Queen, and I, O Mary, a poor sinner prostrate at thy feet, dare to call thee by the sweet name of "Mother." Thus do I salute thee, in that ocean of glory, seated at the right hand of thy Divine Son. O! be a mother to me and help me to be thy child. Help me and all men to copy in my own life some of the humility, purity and charity of thine. May I live only to love Jesus and thee, and may I die the death of a worthy child of such a Mother. Thou art all to me, O Mary; may I be all to thee. Amen.

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